

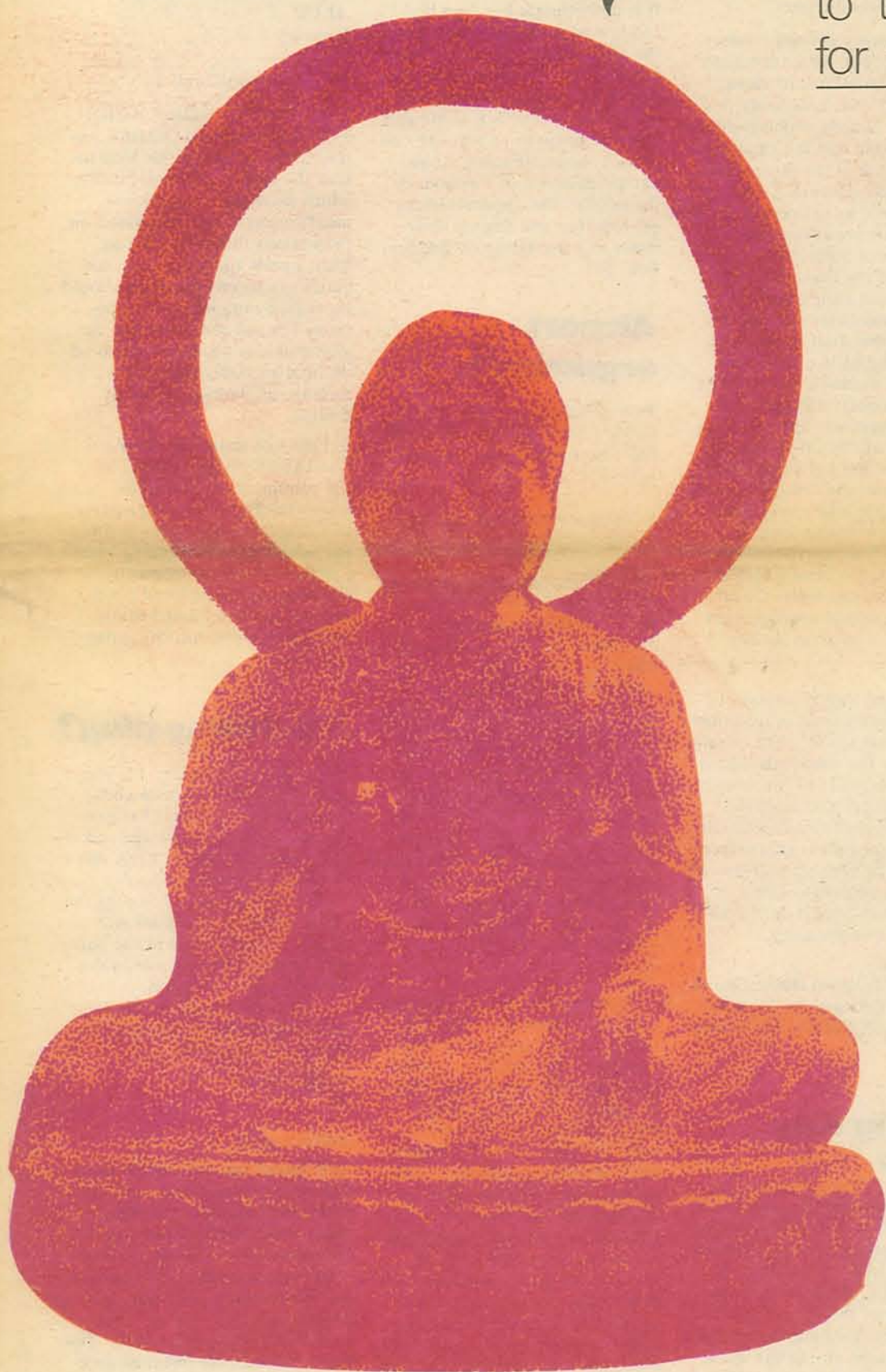
THE SAN FRANCISCO BAY GUARDIAN

35¢

SINCE 1966: THE LARGEST CIRCULATION ALTERNATIVE NEWSPAPER IN NORTHERN CALIFORNIA. FEBRUARY 8 THROUGH FEBRUARY 21, 1975. VOL. 9 NO. 8.

Nirvana? Right here in San Francisco!

Eight page pull-out guide to the Bay Area spiritual community for the converted and the curious.



e.s.t. Clockwork consciousness raising. Page 19

Women in the Ashram

Who washes the dishes? Page 15

Olga

The struggle to free a Gilroy woman from a political prison in Argentina. Page 8

Las Positas

The "New Town" that threatens Livermore Valley. Page 6

The Computer Checkstand Ripoff

How "progress" will run up your grocery bill. Page 32

City Hall vs. the Fillmore

Conflict of interest charged in the latest plans to "redevelop" the Fillmore. Page 11

Ferdon the Bull

The D.A. sniffs daffodils while refusing to prosecute Alioto for law-breaking in the mayor's office. Page 3

Get into the spirit!

A selective introduction to higher consciousness around the Bay Area.

Feb. 11: "Sounds of Silence," featuring poetry, drama, music and lights, based on ancient Midrashic literature and Hasidic tales, written by Jerry Winston and directed by Mary Kearney, 8 pm, SF Jewish Community Center, 3200 California, SF, 346-6040. \$1.50.

Feb. 14: "Saladin and the Sacred Sword: A Pageant of Universal Peace," drama, dancing and the Sufi Choir, presented by the Sufi Order, 7 and 9:30 pm, First Unitarian Church, Franklin/Geary, SF, 285-5208. \$2.50.

Feb. 14-16: Kumnye Relaxation, a weekend workshop to translate emotional energy into creative activity, Nyingma Institute, 1815 Highland Place, Berkeley, 843-6812. \$60 to stay there, \$45 if you sleep elsewhere; meals included either way.

Feb. 8: "Women and Yoga," Workshop dealing with female physiology, 9:30 am, Hatha Yoga Center, 30 Tara Rd., Orinda, 566-4100. Open to men and women. \$5.

Feb. 15: Spiritual Songs in Bengali by Sri Chinmoy Center Choir with Urmila and Devadip (Carlos) Santana, 8 pm, Stanford Memorial Chapel, Palo Alto. Free.

Feb. 17: Festival of the Healing Arts, music, entertainment, demonstrations and a complete organic buffet. Noon-6 pm, Hall of Flowers, GG Park. \$4.50 buys admission plus one month's membership in the Wholistic Health and Nutrition Institute. More info: 332-2992.

Mar. 29-Apr. 4: International Yoga Conference with Peter Max, the Rev. Ralph Abernathy, Eugene McCarthy, Sen. Robert Byrd, Paul Horn, Shambhu Das, Yogi Bhajan, Swami Vishnudevananda, Swami Sivananda, Swami Satchidananda, Sant Deshadas and other, at the Sivananda Yoga Ashram, Paradise Island, The Bahamas. Info: 664-9742.

ONGOING EVENTS

Sufi Dancing: Mondays, International Students Center, 70 Oak, SF; Wednesdays, Willard Auditorium, Telegraph/Ward, Berkeley, and Garden of Delights, 2672 Bridgeway, Sausalito: all 8 pm, all \$1. (The Marin group is planning to move, so call first: 457-3012.)

"The Next Step," meditation and self-exploration, five-week group Tuesday evenings starting Feb. 11, Humanist Institute, 1430 Masonic, SF, 626-0544. \$40.

Meditation, Sundays 6 pm, Nyingma Institute, 1815 Highland Place, Berkeley, 843-6812, followed by optional buffet dinner (\$2.50).

Meditation, Wednesdays 7:15 pm, Sri Chinmoy Center, 2438 16th Ave./Taraval, SF. Free.

Special Meditation for Black disciples of Sri Chinmoy, Fridays 8 pm, Little Chapel, Lone Mountain College, SF. All seekers from the Black community are welcome. Free. □

THE SAN FRANCISCO
**BAY
GUARDIAN**

*"It is a newspaper's duty to
print the news and raise hell."*
(Wilbur F. Storey: Statement of the
aims of the Chicago Times, 1861)

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THIS ISSUE: VOL. 9 NO. 8
February 8 through February 21, 1975

LETTERS

Mr. Rubin defended

I speak to the article on the Con-
sumer Cooperatives election by
Mr. Bill Northwood [Guardian
1/11/75].

How you could have formed
those fragmented bits of business
and untruths into an article is a
marvelous bit of tap-dancing.

If Mr. Rubin is a "conserva-
tive" then so are the people who
founded the co-operative move-
ment and put together the Roch-
dale principles, one of which is
political neutrality. Power
struggles, ego or social, are the
movements which will dissipate
the high level of consumer advo-
cacy and social awareness we
find in the movement. "Outside
issues" referred to were militant
notions wanting to manipulate
the co-op body. History has
shown us that the Rochdale prin-
ciples wear well.

If you knew a bit more
about those "conservatives"
you condemn you would find
they and the candidates they sup-
port are extremely interested and
active consumer advocates. Mr.
Rubin is surely one.

The education department is
an important manifestation of
the co-operative movement as
each "conservative" member of
the board knows. They are not
looking for its demise, quite the
opposite. There is no reason why
a group who has come to exec-
utive session on a personal mat-
ter should walk out of the room
and announce to the press, the
nature of those sessions is not
public. The board does not go
into that session off the top of
its head; the reasons are histor-
ically placed, as they and Mr. Roth-
enberg know.

You have misquoted Mr.
Rubin in the paragraph in which

you say he tells us "the Black
History people are not our kind
of people." Check your facts
and your source. The "liberals"
have xeroxed your article and
are using it as campaign handouts,
although one "liberal" board
member doing so has been quot-
ed as admitting there were lies in
it, but chose to hand it out any-
way.

There is no place for dirty
politics in the consumer co-oper-
ative movement, and I thought
no place for such bad journalism
in your paper. Shame, Sir!

Mrs. Margaret Olson
San Anselmo

Bill Northwood replies:

The dictionary defines "conser-
vative" as "one who adheres to
traditional methods or views,"
and I think that accurately de-
scribes the faction which includes
Gerald Rubin and the candidates
he supported in the recent Ber-
keley Co-op election. I did not
find them to be active and inter-
ested consumer advocates: al-
though Carol Strand was named
co-chair of the Co-op's Consum-
er Protection committee, others
on that committee say she mis-
sed more than half of its meet-
ings and did little of the work
for which she took credit in the
Annual Report; although Pat-
ricia Forneret was appointed to
the board of the Co-op Credit
Union, she and her colleagues
failed to halt the Credit Union's
deterioration into a very unco-
operative enterprise; and al-
though Rubin now denies mak-
ing a statement biased against
non-middle-class white Co-op
members, several sources insist
the quote is an accurate one.

community with information
that is fundamental in selecting
a vocational school. I'm certain
the article has encouraged pro-
spective students to thoroughly
investigate each vocational
school and realistically evaluate
the program and its guarantees.

I heartily support and encour-
age your continued efforts in
making such critical data avail-
able to the community.

Karen Kelly
Research/Program Development
Veterans Educational Incentive
Program, SF Community College
District

A long way to go

Thank you for calling attention
to the provocative agenda of the
(MORE) media counter-conven-
tion [Guardian, 1/11/75]. It is
either an unfortunate oversight
or typical of the West Coast press
and broadcasting scene that every
single panelist on the list was a
man. To quote Variety, "Who's
come a long way, baby?" I hope
the situation will be corrected by
the time the convention actually
takes place.

Susan N. Halas
SF

Penny Gentilly and Toni Dela-
corte, Convention co-directors,
reply:

We are sorry Ms. Halas was of-
fended by the lack of women on
panels at Media '75: (MORE)'s
First West Coast Journalism Con-
ference, to take place in San
Francisco on Feb. 21-23.

In a way her response is justified,

since the article to which she is
referring contained only a partial
listing of the conference partici-
pants. We can assure her that
the complete list contains several
women representing all avenues
of the media and public interest
groups, including: Marilyn Baker,
KPIX-TV; Carol Pogash, Exam-
iner; Annie Leibovitz, photo-
grapher, Rolling Stone; Nancy
Skelton, Sacramento Bee; Mary
Alice Kellogg, Newsweek; Katy
Butler, Bay Guardian; Susan
Lucas, KQED; Kim Heathering-
ton, Cable TV; Kate Coleman,
writer; Joan Passalacqua, NOW
Media Committee; Danise Bor-
dett, KSNB radio; Eve Rinegold,
Women's Rights Project, ACLU;
Jennifer Cross, consumer writer;
and others.

It is unfortunate but true that
too few women have been given
the opportunity to achieve posi-
tions of importance and recogni-
tion in the media. The confer-
ence reflects this fact of life and
will give those of us who are con-
cerned about the roles, status
and prominence of "women in
the media" the opportunity to
get together and discuss these
issues at a workshop on Sunday,
Feb. 23.

Airport arguments

Two comments regarding your
article on the Oakland Airport/
Bay Farm Island [Guardian
1/25/75]:

1. Your general pitch that the
Airport's planning was riding
roughshod over the environ-
mental considerations overlooks
the fact that all of those plans
and expectations are based on
an ABAG Regional Airport study
which has objectively determin-
ed that the Oakland Airport's
growth, as opposed to the growth
of any other combination of new
or existing airports, did the least
environmental damage. We can
question the population curve
ABAG uses, or the need for air
travel that population produces,
but the argument that the region-
al airport growth should be ac-
commodated elsewhere is sim-
ply provincial: "put my trash in
someone else's backyard, not
mine."

2. As a member of the Alameda
County Airport Land Use Com-
mission, I take issue with your
statement that the Port of Oak-
land has ALUC do its bidding.
Ben Nutter (or, more usually,
his proxy Wally Abernathy)
from the Port is a "voting mem-
ber," as you say, but he is only
one of seven, and his views are
consistently and ably countered
by another member, Bill McCall
of the Alameda City Council.
The ALUC, in designating a por-
tion of Bay Farm Island as un-
suitable for residential develop-
ment (after a year of public hear-
ings), did not agree with the line
of demarcation proposed by the
Port, but identified a line which
has been corroborated by two
separate, independent noise-im-

COMING UP!

A special Bay Area Media issue for the [MORE] Counter Journalism
Convention.

- DICK MEISTER on the KQED strike.
- BRUCE BRUGMANN on the shame of investigative reporting in California.
- BILL NORTHWOOD on the future of the Oakland Tribune.
- BILL SOKOL on Radio Guerrillas.

Plus: complete listings of all panels, workshops and special
events for the Feb. 21, 22, 23 [MORE] convention

fact studies plus subsequent
sound-monitoring. To identify
the ALUC as in cahoots with
the Port is at best a cheap shot
at a body that has effectively
raised environmental awareness
and almost (if it weren't for
Alameda's City Council) stop-
ped a grandiose and misplaced
development scheme—some-
thing no collection of ad hoc
environmentalists could have
done. We may yet succeed.

Other than the above points,
though, your article was a cred-
itable account of an extremely
complicated situation. The Bay
Area is fortunate to have the
Guardian: awake, informed and
brave!

Peter G. Scott, Architect
ALUC
Berkeley

Bill Northwood replies:

1. The Port of Oakland started
planning to expand Oakland Air-
port as much as possible long be-
fore the Regional Airport study,
which provided a convenient
justification for growth based on
projections that were far too
high. I wasn't arguing that Oak-
land's proposed expansion should
be shifted somewhere else, be-
cause I'm not convinced the re-
gion will ever need that much ad-
ditional air travel capacity; a
number of planners share my
doubts.

2. I did not state that the Port
"has ALUC do its bidding." I
did summarize a process in
which the Port was both a party
to a dispute and a voting mem-
ber of the decision-making body.
I agree Harbor Bay Isle is "a
grandiose and misplaced devel-
opment scheme," but I think
that's true about airport expan-
sion too.

A Safeway plug?

In the issue of January 11, you
were glibly authoritative about
Berkeley Coop affairs that peo-
ple with longer knowledge and
more concern haven't been able
to figure out so well.

In the same issue you plug the
Safeway under "Bargains and
Burns." I don't shop at the Safe-
way because of their role in the
Farm Workers situation.

I wonder if your thinking
lacks responsibility about both
Coop and Safeway?

Jo Hanson
SF

Editor's note:

The "plug" was for the SF Herb
and Natural Food Company and
mentioned that they now had
racks at selected Safeways and
Berkeley Coops. While our aim
is to help consumers get the most
for their money, we would not
plug a store that was on strike
or actively being boycotted. The
Farm Workers are not now pick-
eting Safeway, and until the
Coop decides to locate a store in
SF, the consumer's choice is
quite limited. ■

Ferdon the bull vs. Joe the bully

Let us consider today the delicious spectacle of Ferdon the Bull, our district attorney who loves to sniff daffodils far out in the pasture instead of fulfilling his legal obligations as DA and prosecuting Mayor Alioto for law-breaking in the mayor's office.

John Jay Ferdon declared in writing on Sept. 20, almost five months ago, that conflict of interest "pervaded" the mayor's role in his family's purchase of Pacific Far East Lines through the Alioto-owned company, Freighters Inc. PFEL, after the dust settled, became the only shipping tenant left at the Alioto-dominated port and is getting preferential treatment from the city in rent, back rent payment, privileges, etc. But since then we haven't heard a forceful word from Ferdon the Bull.

Ferdon has allowed Joe the Bully to call the shots, has allowed Joe to sue Ferdon in a challenge of the constitutionality of the city's 40-year-old conflict-of-interest law, has refused to prosecute Joe, has instead allowed People's Lobby in LA and its LA attorney Roger Diamond to take the initiative and in effect prosecute the case, and has elected to remain the cowering defendant throughout.

The point becomes crystal clear once you compare what Ferdon is doing, as the DA charged with legally prosecuting Alioto, with what People's Lobby is doing, as an LA citizens' group acting on its own initiative. People's Lobby filed a suit on Sept. 24, the day after Alioto filed his delaying action against Ferdon. The People's Lobby suit is aimed at removing Alioto from office on the basis of the conflict involving the PFEL deal and Alioto's policy of appointing his commissioners from the ranks of his campaign contributors and business associates (a 93% correlation, as documented in the Guardian, 3/14/74). People's Lobby promptly followed up with a flood of pointed interrogatories and called publicly for Alioto's removal from office.

SNIFFING THE DAFFODILS

Meanwhile Ferdon the Bull sniffs the daffodils and the dandelions. He refuses to prosecute Alioto and, as the defendant in Alioto's suit, he only recently filed 20 interrogatories, about five weeks after People's Lobby filed 164 of its own. Ferdon's handful of interrogatories were narrowly constructed to deal only with the PFEL deal and to stay clear of the wider and more explosive implications of Alioto's appoint-my-buddies-and-my-contributors-to-commissions policy. And the Ferdon interrogatories were the first instance in five months of his having taken even the slightest offensive action.

More: the DA has had a lot of damning evidence, establishing the link between Alioto and Freighters, which Ferdon introduced with his interrogatories. For example: a 1972 Delaware corporation report, signed by son John Alioto, which lists the mayor as a director of Freighters Inc.; Alioto's financial disclosure statement of last March in which Alioto reported an investment in Freighters of more than \$10,000; Alioto's guarantee of \$125,000 in potential damages in a federal suit against Freighters by Alaska Barite. (As John Droeger, attorney for Alaska Barite, told us, "All the proposals for settlement were submitted to Joe. It was made clear to us that his approval was needed.") This information was all public record, and Ferdon had access to it for months. The only juicy piece of evidence he didn't have was Alioto's guarantee of the \$2.3 million loan to Freighters to buy PFEL. Alioto has said he would produce it, but he hasn't. But Ferdon could have

gotten it at any point through interrogatories.

The point is that Ferdon has for months had a damning case to prosecute Alioto with, but instead he asks only for a pittance as a defendant in Alioto's case: Ferdon asks the court to uphold the constitutionality of the conflict-of-interest law and to rule that Alioto's deal to buy PFEL is a conflict of interest. After that, Ferdon seems to assume that Alioto will be a gentleman about the whole thing and voluntarily resign as mayor, which Alioto by his own statement says he won't do.

Well, you can't run the DA's office on naivete. The DA must prosecute the mayor or directly, not flail about as a defendant who has no standing in court to argue for the mayor's conviction and removal from office.

The point is crucial: for, no matter how vigorously and effectively People's Lobby presses its civil end of the case, there is now a serious question whether its legal action alone can remove Alioto from office. According to the conflict-of-interest provisions of Proposition B, approved by the voters last June, the mayor shall be removed from office after a criminal conviction, and only the DA can prosecute the mayor on a criminal charge.

This Alioto/Ferdon object lesson in how to evade prosecution has brought law enforcement to a pretty pass at City Hall, where things run on conflict of interest. Already, Fine Arts Museum Trustee and Asian Art Commissioner Cyril Magnin (president of J. Magnin, another Port tenant) and Civil Service Commissioner Robert Costello (of the Plumbers Union, whose contracts with private industry are regularly adopted by the commission when it sets pay scales for the city's related craft workers) were declared by the city attorney to have conflicts of interest. Instead of prosecuting them, however, the city attorney and the DA have allowed Magnin and Costello to sue the city in the Alioto tradition. Who's next?

Can Alioto keep Ferdon and City Attorney Thomas O'Connor on the ropes through the remaining 11 months of his term? He's doing a masterful job of stalling and counter-punching. Joe's attorney, cousin Mario Alioto, got a 15-day delay of the Jan. 29 deadline for answering the long list of interrogatories that People's Lobby had filed a month earlier. One week before Presiding Superior Court Judge Robert Drewes granted the extension, Mario Alioto told us the replies (and possibly an updated list of the mayor's law clients) would be filed by the deadline. They weren't.

ALIOTO'S FEVERISH PACE

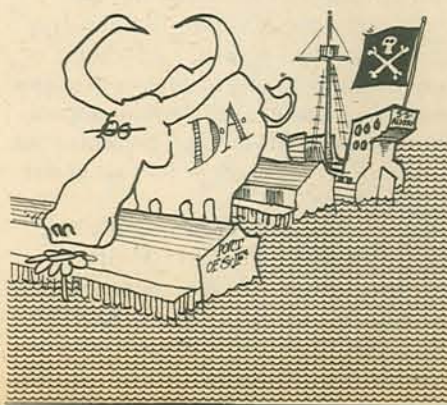
We checked with Bill O'Brien and Julie Nichols of the mayor's press staff, who referred us back to Mario Alioto in Joe's private law firm. Mario Alioto refused to return our phone calls. Thus, the only public reason for the sudden need for the delay is in Mario Alioto's written argument to Judge Drewes for the extension: "Due to the nature of his duties as Mayor of San Francisco, Joseph Alioto has been able to devote only approximately three days [of 30] to answering these interrogatories," which are "within the sole knowledge of" the mayor.

Well, well. Alioto is too busy performing his duties as mayor? This is indeed front-page news. We checked this 30-day period of feverish Alioto activity and found, contrary to what Mario Alioto told the court, that Alioto had spent only 14 days in City Hall and that he had spent a total of seven working days vacationing in Hawaii and New York. In both cities,

O'Brien told us, Alioto was, among other things, representing private clients; but O'Brien refused again and again to identify them. On another two days, he was in Washington, D.C., representing the National Conference of Mayors at President Ford's prayer breakfast.

Then again, why weren't three days enough? A few of the People's Lobby questions can only be answered by Joe himself (his role in his family's purchase of PFEL, the abrupt and still mysterious departure of American President Lines from the SF port, PFEL's agreement with the port to pay \$1.67 million in back rent, etc.). But most of the questions could be answered readily from secondary sources such as Alioto's law firm, his sons' Freighters Inc., or public records. Some examples of the crucial People's Lobby interrogatories that could have been answered without interfering with Joe's fast-stepping civic schedule:

A listing of those law clients, campaign contributors and business associates who are port tenants or whom Alioto has ap-



pointed to city commissions since 1968. . . Names of clients (plus fees each has paid) and relatives who have had any relationship with the city. . . Alioto's income from his law firm over the past five years and the hours spent on each case. . . When did Alioto have as clients the port tenants PFEL and Amfac, and airport tenant Avis Rent-A-Car and Japantown developer National Braemer? . . . The names of all Freighters stockholders with more than 10% interest. . . Everyone who has guaranteed loans to Freighters for the purchase of PFEL stock.

Alioto can probably get more delays in answering People's Lobby interrogatories, not to mention delays in answering Ferdon's belated interrogatories. That's but another problem in allowing Joe, and not the prosecutor, to call the shots. Already Joe has caused months of delays like this by, among other things, incorrectly suing Ferdon in the name of the city instead of on his own behalf (that alone took weeks to straighten out), burdening the case with dead, irrelevant issues (the Driscoll, Magnin and Sutro commission conflicts) and such contrived whoppers as the argument that the conflict law prohibits the mayor and most supervisors, as property owners, from setting the city's property tax rate each year. Even Joe admits he doesn't agree with this farfetched contention, yet he is seeking a ruling on it anyway.

Let us make all this knavery unmistakably clear. At the same time Ferdon the Bull allows Alioto to evade prosecution by suing Ferdon and testing the constitutionality of the conflict-of-interest law, Ferdon is busy prosecuting the prostitutes in town despite an ACLU suit against Ferdon that challenges his discriminatory enforcement of prostitution laws. (Heterosexual males never seem to get arrested in SF, the ACLU points out, with a raft of damning statistics and evidence.) Why doesn't Ferdon hold up prosecuting the prostitutes, as he has Alioto, while a suit testing the prostitution law is in the courts? Why does Ferdon make it clear there is one law in town for the mayor, and

another law for the prostitute? Doesn't our DA realize how silly he looks chasing women through the Tenderloin while the mayor flaunts his law-breaking at City Hall? Does Ferdon have the guts to go up against Alioto?

The bottom line of the Alioto/Ferdon strategy is the slow crawl: that is, to let the issue drag on until, 11 months from now, Alioto will be safely out of office, he and his family will safely own PFEL, Alioto can say truthfully that no formal charge was ever brought by the DA. And Herb Caen can write, as he did the other day, that Alioto was a good but not a great mayor." Yes, indeed. Ferdon the Bull will see to it, as the number one plank in his reelection platform this fall, and as further genuflection to the downtown establishment he and Alioto so faithfully serve, that Alioto will not end up as the Boss Curley of San Francisco.

—Steve LeMoullec/Bruce Bruggmann

P.S. 1: Help is on the way. Carol Ruth Silver, an attorney in Sheriff Hongisto's office, is planning to run against Ferdon this fall. Her platform, she told us, will stress "reallocating resources away from the persecution of 'victims' of victimless crime and toward prosecution of muggers, robbers and rapists on the streets and of law-breakers in positions of power and responsibility in government offices."

Sup. Quentin Kopp, co-sponsor of the Prop. B conflict-of-interest law, told us at presstime that he would decide in 30 days or so if he would run for DA or for mayor. Would Kopp as DA prosecute Alioto? "If I rendered an opinion and it wasn't followed by the mayor, I would initiate a misdemeanor proceeding which would lead to conviction and removal from office."

How would he do it? "I'd substantially follow the citation procedure which the District Attorney uses administratively within the office to see if there's good cause for prosecution. I'd invite him to the office to present any evidence which bears on the issue and, if I was still of the opinion there was good cause for prosecution, then I would proceed."

P.S. 2: The California Bar Association has for months sought to discipline attorney Aubrey Grossman for his impassioned defense of the Pit River Indians in their land claims against PG&E. Why do they have nothing to say about two of their all-star attorneys—a mayor accused of law-breaking in the mayor's office by the DA, and a DA who refuses to prosecute the mayor for law-breaking in the mayor's office? Why does the SF Bar Association have nothing to say? Why do no local attorneys have anything to say? Why is the total prosecution of this suit left to an LA citizens' group and an LA attorney?

These are not idle questions. For the Alioto/Ferdon business is but symbolic of how power works at City Hall on behalf of the forces that are wrecking the last of the great American cities. And much of that power derives from attorneys like Alioto, Ferdon and City Attorney Tom O'Connor, who run errands for the Chamber of Commerce downtown establishment. Ferdon and O'Connor, let us note, haven't had any major opposition for reelection for years from the bar or any SF attorneys.

P.S. 3: Why are the Examiner and the Chronicle still afraid of Alioto? Bill O'Brien is the only newsman in town on this story, but not as an Examiner reporter. He's the mayor's chief flack in City Hall, with the assignment not to report the story but to keep the lid on. The SF monopoly dailies now have an almost perfect record on Alioto. The Chronicle's original Charles Raudebaugh/Bill Thomas investigation was never published, but it was used in a "blackmail attempt" to try to get Alioto to exempt the Examiner and Chronicle from a business tax (see Guardian 10/5/74).

Look broke the Mafia story. The NY Times and the Oakland Tribune broke the fee-splitting story in Washington. Denny Walsh did a big Alioto investigation for the NY Times, and [MORE] magazine, the national journalism review, told the tale of how the Times killed the story and later fired Walsh. The Guardian does the big Alioto, PG&E, Manhattanization and power-structure stories, and also does most of the critical comment, such as this editorial.

P.S. 4: Why aren't any of the candidates for mayor talking about this? ■

Banned from KQED

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We submitted this classified ad to Focus, the KQED house organ, with a check for \$35, a rate of \$1 per word. An hour or so after it was hand-delivered to KQED, Focus ad manager Trish Benjes called our office to say that the ad had been rejected. Why? we asked incredulously.

The ad, she told reporter Nancy Dunn and editor Bruce Brugmann in separate conversations, bordered on "false advertising" and was derogatory of KQED in general and Focus in particular. "We're under no obligation to publish anything that is critical of Focus," she said.

Benjes wouldn't budge from this position, even though she admitted she hadn't shown the ad to anybody, didn't have a written advertising acceptance statement of any kind and had no written policy heretofore that would ban advertising critical of Focus. In fact, she admitted, this was the first ad ever to be rejected on the basis that it was critical of Focus.

The Do-It-Yourself Benjes Standards for False Advertising Copy were especially instructive. Benjes said that Focus regularly printed material from a viewer/member's point of view, and that the ad was an unfair attack on the integrity of the magazine. Brugmann ticked off several KQED stories that never appeared in Focus (strike coverage, the KQED election, the astonishing election of write-in candidates Carol Levene and Marshall Krause, the third force citizens' caucus, the details of board meetings, the horrible attendance records of board members), and he offered to list many more. By taking this hard-nosed position, he argued, Benjes was only providing further evidence of how far the station was moving from its fund-raising pitch ("Give to your public television station," said Mel Wax the night we heard him) and how Focus represents almost exclusively the Westinghouse/Osterhaus/Charles/Nemerovski position on the board. Benjes still wouldn't budge. We thanked her for providing another good item for the Guardian.

The incident says a lot about the way things are going at KQED: The Guardian cannot put in a harmless little circulation ad, at \$1 per word, but the big corporations have the run of the magazine and the run of the station. In the February Focus, 12 big corporations, including Exxon, B of A, Wells Fargo, Mobil Oil, Xerox, IBM, and Citizens Savings and Loan, were listed free as sponsors in the program listings. For example, in the listing for the Japanese film "Harakiri," Thursday, Feb. 6, 9:05 pm, this phrase popped out: "Additional support from the Bank of America and production assistance from Japan Air Lines," which in KQED lingo means a freeloader trip for the entire crew.

Where else do you find sponsors listed in programs? Not in TV Guide. Not in the Sunday Punch. Not even in the program listings the commercial stations send out. Please: if anybody in broadcast land can find similarly sponsored program listings, notify the Guardian immediately. Reward: one beer at Harold's Club, the Guardian press club, and a chance to play Murph the Shark in pool.

More in Focus: Citizens Savings had a nice ad for its Consumer Survival Kit program (incidental question: will this program, do you suppose, probe the hundred-million-dollar racket whereby savings and loans do not pay interest on home loan impound accounts?). In a house ad for the KQED auction, masquerading as a news article, the B of A was listed as an auction underwriter; Boise-Cascade, Fibreboard Corporation, Standard Register and Bekins Moving & Storage, among others, were listed as goods and service donors.

For donors not on the PR gravy train, the auction pitch was on: "DONATE TO THE AUCTION'S BIG OR DAILY BOARD," said Pat Callahan's superhyped story. "The Big Board promotes those donated projects or services of \$2000 or more in value while the Daily Board displays products and/or services that are valued between \$1000 and \$2000."

If any big donor missed the point, Callahan laid it out further: "On the Big Board, your product or service is featured in 30 to 90 second spots (live or videotaped) over a period of two to three days for a total of four to six presentations. Daily Board items receive intense attention for one day. Using 30 to 90 second spots (live or videotaped) the staff presents your product or service three or four times during prime time."

More Callahan: "For a tax deductible \$1000 on weekdays or a \$1500 gift for a Saturday or a Sunday, your name and support of public television reaches KQED's million-plus viewers in a way not possible anywhere else. On weekdays your support is made known a minimum of 36 times while Saturday and/or Sunday brings your name to the attention of our audience at least 60 times." Here, of course, Callahan/KQED let the secret out of the bag: that a company that can afford this kind of advertising can do better for the dollar on KQED, through the auction or by underwriting a program, than on commercial television. More: that a "suspect" company like Exxon, Mobil or the B of A can buy legitimacy on the cheap from the KQED audience in a way it can get nowhere else.

Where does this jolly state of affairs leave KQED, our "public" television station, and its 90,000 or so members who contribute \$15 to become members and subscribers? Not that well. KQED still produces little local programming for its \$2.3-million-a-year budget. And Focus is a super house organ, printed non-union in Los Angeles. It bristles with plugs and puffs, has little locally produced material (much of its material on PBS programs is reprinted from WNET in New York), carries listings that aren't up to the standard of TV Guide, and peddles an editorial line that is straight Osterhaus-on-the-rocks, with sprigs of Cassidy from PT&T, Charles from Stanford, and Nemerovski from a big downtown law firm.

As for news? Well, the February Focus didn't even report the annual election and the astonishing write-in victory of Levene and Krause. We'll bet the March Focus doesn't report how the Osterhaus/Charles/Nemerovski slate perpetuated itself in the January meeting that "elected" the 1975 officers: without a vote, through simple announcement by the nominating committee (any objections, anybody?), in a meeting closed to members and to the press. KQED even refused to provide board members, KQED members and the press with last year's financial statement; thus, stockholders of Standard Oil know more about Standard Oil finances than KQED members know about their "public television" station.

None of this is in Focus, so we'll continue to report it in the Guardian from the "viewer/member's" point of view.

P.S. Take the horrible attendance record of board members at meetings. KQED refuses to give out attendance records (although they gave them to us for several months before Charles clamped down). Focus won't print them. And so nobody knows how poorly they are being represented. The ILWU's Evelyn Johnson makes the point: she missed seven out of 11 meetings last year but promised Don Vial's nominating committee she would do better. However, she missed the first two meetings in January and has now missed nine of the last 13; she should now be dropped from the board according to its by-laws. We called her and asked why she never bothered to come to meetings. Said she, "I've explained all that to KQED." We asked KQED, and they wouldn't explain her continual absences to us or anybody else.

— Nancy Dunn/Bruce Brugmann

Alioto scoops the grand jury

Latest example of Mayor Alioto sandbagging the press and shucking the public: the Examiner ran a story on Jan. 24 headlined, "Jury Clears Port of Wrongdoing." Reporting on a meeting between Alioto and the grand jury's Port committee, it quoted jury foreman George Pagni as saying the committee's investigation had found "nothing to indicate wrongdoing, sweetheart deals or preferential treatment." The story also quoted Alioto as saying that, far from receiving special treatment, his family had been "prejudiced against and dealt with harshly."

Since sweetheart deals are a way of life at the Port, since the Aliotos have been cleaning up on the waterfront for a long time, we smelled another Alioto hustle and decided to check the story. It was wrong. The implication that the jury had finished its probe and given the Port a clean bill of health is not true. Jury foreman Pagni told us the report wouldn't be ready until April and said he was misquoted. Al Baron, chairman of the jury's Port committee, called the story "a news inaccuracy" and said Alioto, not Pagni, made the "no wrongdoing" statement. Alioto, Baron added, "had gotten a little slap happy with his words."

So we called Ernie Lenn, the Examiner's grand jury reporter, who wrote the piece. He reported things right, he said, but the copy desk had butchered his story. "I wrote there was no finding of wrongdoing 'so far,'" said Lenn. "But the copy desk screwed up and some words got killed. When I saw it I screamed like an eagle. It was a fuckup." (In fairness to Lenn, further down in the story, the point is made that the investigation is continuing.)

Lenn said the Examiner had apologized for the mistake. Al Baron confirmed he got a letter of apology. But the Ex published no retraction, so Alioto's defense stands, along with the public impression that there's nothing wrong at the Port.

Though the Examiner story is inaccurate, our conversation with Pagni suggests a grand jury whitewash may still be coming. For instance, we asked him if the jury was investigating specific published examples of blatant favoritism, like George Burger's leases. "Not specifically," he replied. How about Samuel Bell's leases? "Not specifically." A dozen more questions about specific Port horrors turned up by the Guardian, SF Tomorrow, the Chronicle's Larry Liebert and the Supervisors' Port committee drew the same response: "We're looking at all aspects of the Port." Looking at everything in general, nothing in particular, and allowing Joe to manage the news about the investigation.

Is Pagni letting Alioto run the grand jury probe like Ferdon the Bull is letting him run the DA's office? Why is the jury's Port committee trooping into the mayor's

office and coming out with cozy statements about all "city forces cooperating fully in every way," when Alioto himself should be the prime subject of the jury's investigation?

In the interest of steering the grand jury out of the mayor's office and back to tough investigation, we submit these obvious questions the grand jury ought to probe "specifically":

1) The Pier 45 mess—Why the rush to build luxury housing and office space when the return to the Port might be as puny as \$500,000 a year? Why should the city foot the bill for necessary earthquake safety work (from the gas tax) and the cost of relocating Pier 45 tenant Crown Zellerbach (some estimates run as high as \$16 million)?

2) Why does the Port award leases to a few favorites, reveal details of "competitive" bids to favored bidders and grant free rent to tenants after leases are signed?

3) Why has the Port reneged on its promises to the fishermen for fishmarket and needed maintenance on parking and locker facilities? Exactly how much maintenance has been put into northern waterfront piers? Have they been intentionally neglected to insure that big non-maritime development would be built?

4) Why is the Port considering building new container cargo piers when Pacific ports already have three times as many such piers as necessary?

5) What were the circumstances surrounding APL's departure to Oakland? Did the Aliotos kick APL out of town, as APL officials have suggested? And why is the mayor still in office when he has a "pervading" conflict of interest for his loan to Freighters, Inc., to fund the purchase of PFEL?

— Jerry Roberts

The gravy train rolls east

Would you pay \$12,000 for a replacement for Billy Stokes? BART's board of directors thinks so—that's how much of your money they budgeted for their wide-ranging search for a new general manager. And they're working hard to spend all the money.

Step one: Five directors—Elmer Cooper, John Kirkwood, John Glenn, Nello Bianco and James Hill—go off on a transcontinental jaunt to interview candidates "in their own work environments" in Detroit, Boston, New York, Philadelphia and Washington. They are flying coach but compensating for their austerity by staying in hotels like New York's Plaza, where single rooms start at \$47. Not including tips.

Step two: The committee hires at a salary of \$1800 for two months a "confidential secretary," who turns out to be Patricia Courbois, a friend of BART VP Elmer Cooper, chairman of the traveling/spending committee. Does she know where the money is going on the trip? No. "My job is to arrange an itinerary and hold the applications," she told the Guardian. "That's it." Does BART director of finance William Goetz know where the money's going? No. "Cooper and the committee decided on their own. We won't know what the expenses are till they come back."

Assistant General Manager Phil Ormsbee assumes there was some sort of estimate of expenses beforehand. Are those estimates available? No. "I don't think anyone around here has them," he told the Guardian. "You would have to talk to one of the traveling directors."

— Roland DeWolk

Moscone gets the money in early

Did SF mayoral candidate George Moscone use his re-election campaign for the state senate last year as a neat, technically legal way around the city's new ordinance limiting spending in the mayor's race to \$126,000?

Last year, Max Woods, a politically obscure cable car conductor, spent less than \$2000 in a feeble attempt to unseat Moscone from his state senate seat, losing by a margin of 3-1. Moscone, on the other hand, spent \$95,000, more than three times as much as the \$29,500 he spent to defeat the better-known and better-financed Tom Spinoso in 1970. A big chunk of the 1974 money—\$32,800—paid for the services of campaign manager Don Bradley, the first time Moscone had used a high-powered campaign manager in eight years.

Why the big push when there was no contest? Moscone says he was worried because "I had at least 52% of my new district in another county [San Mateo]." More likely: he wanted to get the name Moscone before the voters—and to bring Don Bradley on line for the 1975 mayor's race.

It's a very fine distinction. "I quit in December, then started working on the campaign for mayor in January," says Bradley, who is asking \$30,000 for working on the mayor's race. But so far, the only money paid Bradley in 1975 has been unpaid expenses from last year's state senate campaign. Were any of those fees and expenses actually prepayments for the 1975 mayor's race? "No," says Moscone treasurer Mike Ohleyer. "I would not authorize that kind of payment or even consider it."

The bills paid after the November election and other fudging make it almost impossible to draw a line between the two campaigns. It takes a little of the shine off Moscone's recent promise to turn down any contributions over \$100. The senatorial campaign which paid for Bradley's services two months ago was salted in part by \$1000 donations from the local political monuments of the Plumbers Union and realtor Walter Shorenstein, whose Manhattanization schemes have been boosted over the last eight years by another candidate he supported: Joe Alioto.

—Steve Le Moullec

Shoe leather politics in Berkeley

Two slates, descended from 1973's liberal Berkeley Four and radical April Coalition, dominate this spring's Berkeley city election. But both are in trouble because of campaign spending restrictions and disaffected supporters.

Heir to the Berkeley Four is the Berkeley Democratic Club (BDC) slate, headed by Mayor Warren Widener and Councilman Bill Rumford. On the other side is the Berkeley Citizen Action (BCA) slate, which also has two strong incumbents, Ying Lee Kelley (who's running for mayor) and Loni Hancock.

The issues are clear: the BDC supports the controversial West Berkeley Industrial Park and opposes rent control and municipalization of PG&E. The BCA strongly supports rent control and suggests public-

ly owned utilities might be a good source of additional revenue for the city. But neither slate looks as if it will be able to elect a mayor and five council members.

For the BDC, one problem is John K. DeBonis, an old guard ex-councilman who is challenging Widener in the mayor's race and may draw enough support from Berkeley's dwindling Republicans to throw the election to Ying Kelley. Another problem is Berkeley's tough new campaign finance law, which should ensure that no one will be able to throw money around the way Widener and the Berkeley Four did in 1973. "Shoe leather will have to replace the checkbook," Widener says.

The BCA should benefit from the money restrictions, but it's having problems of its own. BCA candidate John Denton criticizes the Widener Rumford faction, which currently dominates the council, as "the same old rule-behind-closed-doors for a certain class of Berkeleyans but not for all of us." But some neighborhoods and community groups told the Guardian they were treated the same way by the BCA. Angriest of all are members of the Berkeley Black caucus, including ex-April Coalition candidates Ira Simmons and Margo Dashiell, who have drawn up their own "survival platform" based on jobs, food, and the role of the police, and who have shown little interest in placing a candidate on the BCA slate.

—Bill Northwood

Award winning cops

Last month, Capt. Ed Laherty named patrolmen James Boles and James Lomax as Mission Station's "officers of the month." These two have a reputation for roughness in the Mission community and were involved in last year's brutal arrests in Dolores Park.

Attorney Martin Rous, who runs a criminal law practice near Precita Park, told the Guardian, "At Dolores Park, Boles smacked my client Mario Salgado across the nose with a club and broke his nose. Our office receives more complaints about these two cops than all other cops in the Mission Station combined." (All charges against Salgado were later dropped.) Rous and Mission Legal Defense, a community law firm, have formally complained to Laherty about the award.

A Mission District woman, who wishes not to be identified, told the Guardian about her daughter's arrest by the pair on New Year's Eve. Her daughter was a passenger in a friend's car, which turned out to be stolen. She was taken to Juvenile Hall. Her mother recalls picking her up a juvenile: "Her arms were bruised and her backside was all black. The next day the welts on her arms were still as thick as your finger."

The daughter, who is under 18, told the Guardian that James Boles worked her over while Lomax beat up one of her girlfriends. "Boles pulled me out of the car and dragged me down. He threw me on the ground and started beating me up. I was all doubled up." Later, in a detention room at Mission Station, the young woman says Boles grabbed her by the hair and slammed her face into the wall. "He really did me cold," she says. Her parents have filed charges against the officers with the department's internal affairs unit.

In response, Laherty told us that Boles and Lomax are "an unusually effective team. In a very quiet way they used their very evident talents to do a big job for the community in the Mission District."

—Katy Butler

POLITICAL ACTION CALENDAR

FEB. 7 (FRIDAY)

FOOD CRISIS forum on "Food Shortages and Workers' Income," Liberation School, 2323 Market, SF, 7:30 pm, 50¢, 863-1945.

TV FOOD ADS and their impact on children, hearing headed up by Sen. Moscone, featuring a SFCA spokesperson and Mike Jacobson from the Center for Science in the Public Interest, Rm. 300, 101 Grove, SF, 9 am to noon.

FOOD TASK FORCE of SFCA holds its first meeting, Fourth Floor, 312 Sutter, SF, 2 pm, 982-4660.

SAVE SAN BRUNO. SF Supervisors resolution supporting preservation of San Bruno Mountain for park and recreation, Rm. 228, City Hall, 2 pm.

FREE INEZ GARCIA committee, march to free all women political prisoners, from Union Square to the State Building, noon.

MERCEDES SOSA concert sponsored by Non-Intervention in Chile, Zellerbach Aud., UC Berkeley, 8 pm, tickets \$2-\$3.50 at major outlets, 548-3221.

"PSYCHIATRY AND PRISONS," Network Against Psychiatric Assault forum, 2150 Market, SF, 7:30 pm, \$2, 863-4488.

FEB. 8 (SATURDAY)

MARXIAN ANALYSIS of "The Depression of the 1970's" Fraser Room, 953 DeHaro, SF, 8 pm.

"NEW PORTUGUESE LETTERS" co-author Maria Isabel Barreno speaks on "The Case of the 'Three Marias,'" Militant Labor Forum, First Unitarian Church, Franklin/Geary, SF, 8 pm, \$1.50, 864-9174.

CULTURAL WORKERS FRONT of Our America, conference of political artists, Friday and Saturday, Neighborhood Arts Theatre, 220 Buchanan, SF, 653-6538 for details.

POLITICAL HAPPENING, "Wake-Up for Timothy Leary," with guerrilla theater, talks, videotapes, noon to midnight, Pauley Ballroom, UC Berkeley, free, 843-2313.

ANNUAL AFSC meeting to explore and discuss areas in which the Friends are working, First Unitarian Church, Franklin/Geary, SF, 1:30-9:30 pm, 752-7766.

FEB. 9 (SUNDAY)

ERICKA HUGGINS reading her own poetry, music, benefit for the Community Learning Center, 61st/Shattuck, Oakland, 5 pm, \$2, 562-5261.

FRANK WILKINSON speaking on "What's the Prospect for '75?," 411 28th St., Oakland, 11 am, 346-7350 for other times.

BENEFIT FASHION SHOW for Rep. Ron Dellums, plus music, 3614 Foothill Blvd., Oakland, 5 pm, \$7.50.

FEB. 10 (MONDAY)

PRISONERS' UNION workshop with films and discussion with ex-convict men and women, 1315 18th St., SF, 7:30 pm, 648-2880.

BAY AREA GAY LIBERATION, a joint male/female meeting to organize around police brutality, sexism and other gay issues, Collingwood Recreational Center, 18th/Collingwood, SF, 7:30 pm.

"TANZANIA: Of People and a Vision," with Dan and Rose Lucey of the Christian Family Movement, Newman Hall, 2700 Dwight Way, Berkeley, 8 pm, 848-7812.

FEB. 11 (TUESDAY)

CAN IT: SF Supervisors hearing on whether to accept free litter cans with attached ads, Rm. 228, City Hall, 2 pm.

DUMBARTON BRIDGE rebuilding public hearing by San Mateo Board of Supervisors, Ravenswood HS, 2050 Cooley Ave., E. Palo Alto, 7 pm.

POT'S ON THE FIRE: State Senate Judiciary Committee hearing on SB 95, making possession of marijuana on infrac-



tion, write to Senators Nicholas Petris and George Moscone, State Capitol, Sacramento, 95814, 563-5858 for more info.

FEB. 12 (WEDNESDAY)

BERKELEY FREE CLINIC discussion of national health insurance plans, Theme House, Bldg. T-7, UC Berkeley, 7:30 pm, 548-2570.

HAPPY BIRTHDAY LINCOLN: Alameda GOP celebrates with Rep. Barry Goldwater Jr., Southland Community Hall, Nimitz Freeway/West Winton Ave., Hayward. Dinner at 7:30 pm for \$10, 351-1433.

TENANTS' RIGHTS, paralegal training course sponsored by Tenants Action Group, 1310 Haight, SF, 7:30 pm, 552-1740 for other times.

FEB. 13 (THURSDAY)

PRISONERS' RIGHTS, program by Peter Sheehan, formerly with the ACLU prison project, 1414 Fourth St., San Rafael, 7:30 pm, 454-5700.

FEB. 14 (FRIDAY)

ATOM SPIES TV documentary on "The Unquiet Death of Julius and Ethel Rosenberg," plus speaker, 2323 Market, SF, 7 and 9:30 pm, \$1, 863-1945.

ECOLOGY from a socialist viewpoint, a talk by UC Santa Cruz teacher Claudia Carr, 6025 Shattuck, Oakland, 8 pm, 75¢, childcare, 652-1756.

MAYOR DERBY, featuring all those trotting toward the starting gate, lunch sponsored by Council for Civic Unity, Towne House, Market/8th St., SF, \$10, 433-1374.

FEB. 16 (SUNDAY)

OLDER WOMEN film program featuring "Nell and Fred," "Old Fashioned Woman," and "Woo Who? May Wilson" with speaker Tish Sommers, Clay Theatre, Fillmore/Clay, SF, noon, \$2.50.

"LESBIANS IN THE WORKPLACE," workshop and discussion, Washington School, 61st/Shattuck, Oakland, noon.

BENEFIT FOR CHILE, dinner and folk music, Starry Plough, Prince/Shattuck, Berkeley, 6:30 pm, \$2.25, 548-3221.

WOMEN'S SELF-HEALTH film at SF Women's Health Center, 3056 24th St., 7:30 pm, \$1, 282-6999.

FREMONT NOW, general meeting, Fremont Community Center, Fremont Central Park, 7:30 pm, 657-7944.

FEB. 17 (MONDAY)

DROP-IN RAP GROUP to form on-going groups, Women's Center, 63 Brady, SF, 7:30 pm, 431-1414.

FEB. 19 (WEDNESDAY)

ELECTION KNOW-HOW: How to get candidates elected and propositions passed, sponsored by the League of Women Voters and the Unitarian Church, Franklin/Geary, SF, \$2, 826-4946.

FEB. 20 (THURSDAY)

REGIONAL TRANSPORTATION plan revisions, public hearing, Palo Alto HS, 50 Embarcadero Rd., 7:30 pm. ■

Here comes Las Positas!

Along with lots of smog, water problems and overcrowded schools for the Livermore Valley.

By Joel Kotkin and Paul Grabowicz

You can still catch a Western vista in the Livermore Valley: the sturdy farmer atop his baler, the cattle grazing on sloping fields ringed by steep, barren hills. But as the Bay Area expands, that hint of Western country slowly recedes into the past. In 1960 the 400-square-mile Livermore-Amador Valley was primarily rural. Livermore, its main center, was a country town of 16,000 people. But today, 15 years later, the population of the valley and of Livermore has tripled; the open fields and orchards have given way to parking lots and gas stations. To people familiar with it, the word is suburban sprawl, and there are many in the valley who now say they've had enough. As Livermore City Councilman Don Miller puts it, "We're tottering on the edge of becoming another San Fernando Valley. That's what we've got to stop."

For the developers who have brought the blessings of urbanization, the spreading concern over the effects of growth — smog, congestion, strained services — means the support of local communities can no longer be taken for granted. One developer who has learned this firsthand is Harlan Geldermann, who wants to plunk down a 45,000-person "new town," Las Positas, on a 4,000-acre spread north of Livermore now used exclusively for agriculture. A descendant of one of the region's oldest pioneer families, Geldermann dismisses concern for the rural area as "an emotional thing," adding: "I was raised on a ranch, but I got off as soon as I could."

Geldermann won a key victory early in 1974, when the county's Local Agency Formation Commission (led by Supervisor John Murphy, who represents the valley) ruled against the city's pleas. This ensured that the fate of Las Positas would be decided by the traditionally pro-growth county government, not by the anti-development Livermore city council.

By late fall Geldermann had pushed his project before the county planning commission, which voted 5-1 on Nov. 4 to support Las Positas, despite a staff report that raised strong environmental and social objections.

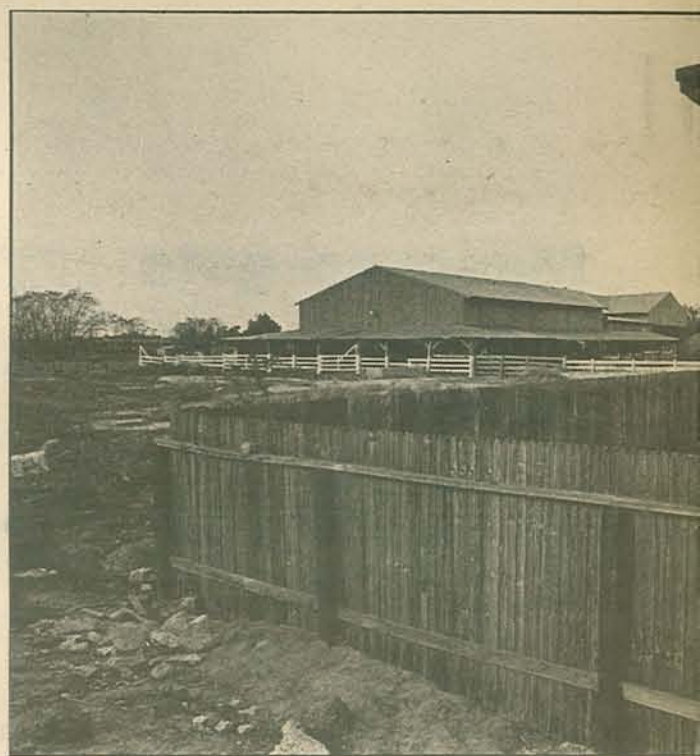
Although no one has stopped him yet, Geldermann

must hurdle several obstacles in the next six months, including further scrutiny by the county supervisors, the Association of Bay Area Governments and other regional planning agencies. Some staff planners are extremely skeptical of the developer's intentions. "He doesn't even own all the land slated for the project," one of them told us. "Chances are you'd end up with the same old thing"—tract homes. And, whether Las Positas would be a "new town" or not, planners remain wary of the environmental damage and municipal service problems that will come from situating up to 45,000 more people in what is now an agricultural area.

For one thing, the valley is already having a hard time supplying drinkable, treated water to its burgeoning population. Lila Euler, a biologist and member of the Valley Community Services Commission, notes the area already has "tremendous water management problems," which it is trying to alleviate by building a multimillion-dollar pipeline to bring water to the western end of the Valley. But Las Positas could also claim that water, leaving the situation no better than before. "Our residents are paying for that water," protests Euler. "If Las Positas comes along in the east end of the valley, that pulls our water."

Even more galling to local residents is the potential effect of the new development on local schools, already on double and triple session due to overcrowding. "Las Positas," laments Ken Engelund, Livermore-Amador school board chairman, "will seriously impair our ability to provide quality education."

Geldermann and his planners agree that Las Positas will require construction of new, expensive facilities, but they remain sketchy as to what they are going to do about it. "We haven't gotten into that engineering," the developer told us. "I'm not going to spend a half a million to plan for 15,000 units until I know I'm going to have 15,000 units." While insisting that his new community will pay its own way, Geldermann, to the anguish of local agencies and Livermore City Hall, refuses to talk numbers. "I'm not going to give them the answer," he says, "until I have all the facts."



Nothing worries valley residents more than Las Positas's potential impact on the area's already critical air quality problem. In many ways the Livermore Valley is "the smog capital of Northern California." Its oxidant pollution level exceeds smoggy San Jose's and is six times that of Oakland; the suspended particle level is 15 times that of San Francisco and twice that of steamy Fremont. So serious is Livermore's smog problem that both local and regional officials compare it to Southern California communities like Riverside, where smog alerts have risen to over 100 days a year, and where children are often not allowed to play outside.

For a long time the Livermore smog problem was traced primarily to outside causes: the winds from the west tend to blow pollutants from the Bay flatlands over the hills and into the bowl-shaped valley. But now most experts credit valley residents with producing from 65% to 75% of their own smog. And, according to a study done for the city of Livermore, growth on the scale planned for Las Positas would torpedo any chance the area has of reaching federal clean air standards. "If the valley continues to grow," the report states, "the air

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THROUGH THURSDAY, FEBRUARY 20TH

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Men's Jeans	\$8-\$14	5.99-7.99
Women's Turtleneck Sweaters.	\$7	2.99
Men's Turtleneck Knit Sweaters	\$9-\$15	5.99-7.99
Women's Levi's® Cord Jackets	\$20	10.99
Men's Crew Neck Sweaters and Vests	\$12-\$18	7.99-10.99

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Menlo Park 323-8484/El Camino/Oak Grove
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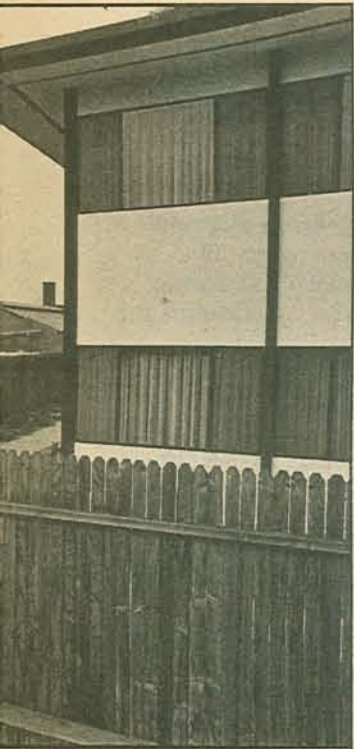
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Far Left: Apartment house complex borders dairy farm in once-rural Livermore. Near Left: "They gotta put houses somewhere," says this Livermore farmer who rents from developer Geldermann.

quality situation will worsen, even though automotive emissions on individual cars are improving."

The smog problem already shows signs of developing into a full-scale public health crisis. Dr. C.D. Hawley, a local allergist and pediatrician, has treated literally hundreds of cases of "allergies" and respiratory illnesses which he believes were induced by the poor air quality in the valley. "People come here from other places," he told us, "and their symptoms seem to worsen. They go up in the hills, in the clean air, and they're all right."

Dr. Hawley is even more worried that the pollution problem might be bringing "premature aging and death" to valley residents. Pointing to a medical study in Southern California, Hawley claims heavy smog could increase the death rate some 25% above that in clean air zones. On health grounds alone, Hawley is urging the supervisors to stop Las Positas. "This is already not a good place to live, even without Geldermann's project," he told us.

The blanket of smog around the Livermore Valley is perhaps the most compelling argument against Las Positas; it is certainly the most visible. However,

Geldermann responds that his new town development will produce "considerably less smog" than any comparable development. Of those who insist on stopping the project on pollution grounds alone, Geldermann jokes, "Probably my grandfather felt the same way when someone moved three miles down the road."

There will be some serious politicking both for and against Las Positas as the project comes before the county supervisors and the regional planning agencies. Behind the project is a powerful array of forces, including Geldermann's lawyer, Jack "Fatjack" Smith, former mayor of Hayward and Democratic bigwig; the construction industry; and most recently, the building trades unions, whose members are suffering from a 35% unemployment rate statewide.

The political effect of the union support for Las Positas was dramatically apparent when the project first came before the county supervisors in December. Supervisor Fred Cooper proposed that the county general plan be amended to allow for organization in the Las Positas area, and that the project's possible environmental and social effects be studied further. The

vote was 3-1 in favor, with only Joe Bort of Berkeley opposed. Abstaining, to the surprise and dismay of environmentalists, was Tom Bates, the strongest conservationist on the board. Bates frankly ascribes his abstention to the construction workers. "I had a hard time voting a straight 'no,'" Bates told the Guardian, "when people are out of work and going crazy."

The extent to which the current recession will affect the final outcome remains uncertain; it has already worked to Geldermann's advantage in winning consideration for his project from traditional enemies of development like Bates. But the strong feelings of the people of the valley for clean water, clean air, and adequate school facilities remain, and the stampede away from environmental concerns in the face of the recession may yet be halted.

Already there are indications that ABAG, and perhaps other regional agencies, might be prepared to step in against the project even if the county approves it. There remains the chance, even in this deepening recession, that governmental bodies will remember that the environment is not an issue that fades away when the stock tickers plunge downward. ■

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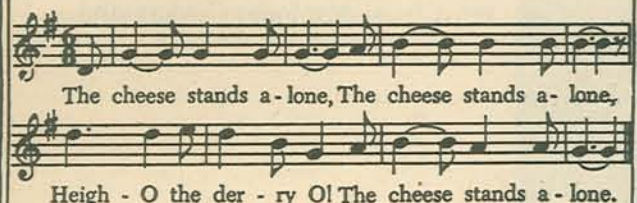
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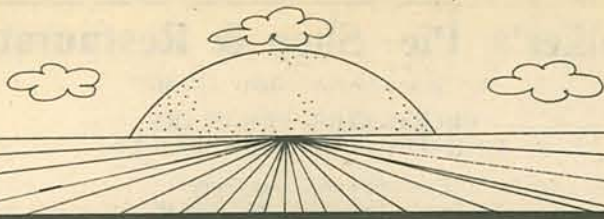
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The struggle to free Olga

By Bob Barber

Olga Talamante, 25-year-old daughter of a California farmworker family, awakens every morning at 6 am to the sound of a prison guard's whistle in the town of Azul, 200 miles south of Buenos Aires, Argentina.

After breakfast and cleaning up, she and the five other women in her cell are left with little to do for the day except write an occasional letter, read the religious literature they have been given, and discuss the complexities of the political situation that led to their arrest last November—part of a general crackdown by the government of Isabel Peron against the left-wing sectors of the popular coalition that brought her husband to power late in 1973.

Olga and 12 young Argentine activists were arrested during a series of predawn raids by Argentine police four days after Mrs. Peron declared a state of siege Nov. 6. A month after their arrest the 13 learned they had been charged with possession of two handguns and a quantity of "subversive literature," a charge they deny. Their trial, which will consist of a judge reviewing written statements from the defense and prosecution, is still several months away. Meanwhile, as Jonathan Kandell reported in the New York Times on Dec. 12, "The spirit of fascism lives in Mrs. Peron's regime."

In Gilroy, the small farming town south of San Jose, Olga's friends and family are trying to organize a national campaign to have her deported from Argentina. They charge that the US State Department, which claims to be doing everything possible to secure her release, is actually dragging its feet because of the US government's role in encouraging the rightward swing of the Argentine government. Olga's family first heard of her arrest nearly three weeks after it happened, when Olga wrote home on Nov. 27: "I have been arrested with some friends, under the charge of having arms and being in opposition to the government. I don't know if you remember, Mama, of the times I wrote telling you that here the young men and women I know help people a lot, especially the humble people, those in need. That's why I tell you that there is confusion now, because none of us attempted to do more than this."

Nearly a month later, she wrote again, this time revealing that during the first four days of their detention, she and her friends had been interrogated with beatings and electric shock: "We spent four days and nights [at the Federal Police Station] which were pure hell. There was no difference between night and day, as our heads were covered with coarse-cloth bags and we weren't allowed to sleep. We were constantly interrogated and of course 'persuaded' with their special electric gadgets to talk."

"The combination of physical punishment and psychological stress is something they've practiced for a long time, 'cause they're good at it."

"It's impossible to describe everything we went through, but it is very real. To think that many other people have gone through it and have died gives one a different dimension on one's own situation. But you know, it's rather curious that as time has gone by between these light green walls, as I grow accustomed to the clanking of the keys and the guard's whistle, as I feel more a prisoner, I also feel freer."

A FARMWORKER FAMILY

Olga and her three brothers were born in Mexicali, a sprawling urban area in northern Mexico, where the poverty contrasts sharply with the wealth of the agricultural Imperial Valley just across the US border. Her father drove a city bus and her mother, an American citizen, worked in the stockroom of a variety store on the US side.

The main occupation of the family's friends and neighbors was working in the fields in the US under the infamous bracero program, which provided for the importation of thousands of Mexican workers for harvest work in the summer and their immediate return to Mexico at the end of the season. Among them was Olga's eldest brother, Arturo, who worked as a cook in the bracero camps in Brawley and Gilroy in several years. At his urging, the family decided to move to the US. In 1961 they loaded their possessions on a Greyhound bus bound for Gilroy, where the land was rich and the work seemed plentiful.

They soon confronted the reality of farmworker

life: their first home in Gilroy was an irrigation pump house in a field outside of town. All through the Sixties the whole family worked in the fields around Gilroy, harvesting cucumbers and garlic and picking prunes. For Olga and her brothers, the work continued to the first day of school, which was timed each fall to coincide with the end of the harvest.

On her first day in an American school, Olga was declared mentally retarded and dropped from sixth grade to fourth grade solely because she could not speak English. Laura Gallardo, a friend from school days, told the Guardian, "I remember once she told me she understood what was going on in class, but couldn't find any way of expressing what she was thinking. A couple of the girls helped her learn English outside class where they couldn't be noticed, and after the first year she moved up to the sixth grade. But even then they placed her in the F level, the bottom of the tracking system. You could see the racism in it: the A level was all white, the B level had a couple of Chicanos, and the F level was almost all Chicanos. By eighth grade she was in the B level."

"But she turned the tables on them. In high school she was always a leader. When we needed someone who could bridge the gap between the Chicano parents and the school board, Olga would be the one. So in 1968 when we were juniors, we organized with the parents and got rid of the tracking system."

"YOU TELL WHAT SHE DOES"

Olga went on to college at the University of California, Santa Cruz, in 1969, when political and social upheaval on and off campus was reaching new heights throughout California. It was the year of the SF State College strike, the year LA police killed journalist Ruben Salazar during the Chicano Moratorium, the year of the biggest antiwar demonstrations. In nearby Salinas, the United Farm Workers union had started to organize the lettuce workers.

In the summer before her freshman year she worked in the state-funded "minicorps" program, tutoring farmworker children near Davis. The following year she worked on a breakfast program in nearby Watsonville, also for farmworker children. Every summer she returned to the fields to work, often giving English lessons in the labor camps.

Her years at Santa Cruz were the years of the growth of the Chicano movement, and with it MECHA, the Chicano student organization, of which she was an officer. "Those were crazy days," recalls Ed Escobedo, a Santa Cruz friend. "Every day there was a new struggle, every week a new crisis—trying to get people hired or prevent them from getting fired, the huelga, trying to work things out between the Chicanos and the blacks and deal with the whites at the same time."

"Olga was in the middle of it all. She's one of those people that, when you're asked what she's like, you tell what she does."

In the summer before her senior year, Olga worked with a group of students collecting materials for use in teaching about Latin America in the public schools. Together they established the Third World Teaching Resource Center at the university in Santa Cruz. In the course of the project she met two young Argentine filmmakers who were in the US to make a movie about social movements in North and South America.

"She became terribly excited about the possibilities of linking up the problems of the people of Latin America with the problems of Chicanos in this country," recalls Peter Baird, a college friend. "And the Argentines were always talking about what was happening in their country—free elections for the first time in years, and political mobilizations on every level, involving thousands and even millions of people."

"So I think Olga thought about going to Argentina all through her senior year. After graduation she pickled garlic for a while to earn money, made a copy of the slide show she had done on the Chicano movement in the US, and headed for Argentina."

Olga arrived in Argentina at a time of intense political activity on all levels of society. After 18 years of virtual military control, the reins of government had returned to supporters of the exiled former president, Juan Peron.

'The State Dept. seemed anxious to help at first but after a couple of weeks we concluded their interest was not keeping her out of jail but making sure they couldn't be held responsible for anything that happened to her.'



Olga Talamante introduces Cesar Chavez at a UFW rally in 1973.

The Peronist coalition included, on the left, the bulk of Argentina's large and well-organized working class, as well as the Peronist Youth, a large and militant organization containing armed Marxist-Leninist elements. On the right, the coalition embraced certain sectors of the urban and rural property-owning middle class, along with the trade union and government bureaucracies.

The coalition was unified in its opposition to the increasing economic domination of US corporate interests and to the traditionally powerful landed aristocracy. Cementing the alliance was the charismatic leadership of Juan Peron, almost a folk hero for three decades.

The elections in the spring of 1973 brought to power Hector Campora, the favorite of the leftist Peronists. His victory unleashed a storm of political energy: mass demonstrations demanding nationalization and workers' control of industry, redistribution of land, and free housing, education and health care; and mass organizing among students and workers.

Olga took part in the political upheaval, showing her slides on the US Chicano movement to neighborhood groups in Azul. She wrote to a friend how excited she was at the enthusiastic reception they received.

The right wing took little time to counterattack and within three months succeeded in forcing Campora out of office and wiping out a number of his reforms—for example, power over the price control system passed from neighborhood organizations to the police.

In September 1973 Peron himself was elected by a huge majority, having campaigned on a platform of massive internal reform. Once in office, he swung steadily to the right, encouraging his rightist supporters in their attacks on the left.

The US attitude toward Argentina changed considerably. Several international lending agencies moved to grant loans that had been held up while Campora was in power. Early in 1974, the Bank of America led a consortium of 41 banks in granting a \$100 million loan to Peron's government.

At the close of 1973, President Nixon appointed a trusted political associate, Robert Hill, as the new ambassador to Argentina. Hill had extensive experience in staving off left-wing movements in Costa Rica, Guatemala, Mexico and El Salvador in the 1950s. At one time or another he has served as a director of 18 multinational corporations with investments in Latin America. From 1964 to 1969 he was a trustee of the American Institute for Free Labor Development, the international arm of the AFL-CIO which finances anticommunist trade union activity in Latin America and elsewhere (see "Rocky, Meany and the AFL-CIA," Guardian 8/31/74).

Meanwhile, the situation in Argentina was becoming increasingly polarized. An anticommunist "Death Squad" began assassinating students, union leaders and politicians. Hundreds of political, university and trade union leaders, and leftist Peronists were formally expelled from the Peronist coalition. When Peron died at the age of 77, he was succeeded by his wife, Isabel, whose key adviser, Jose Lopez Rega, is a former police officer whom the left accuses of having ties to the CIA. Isabel Peron enacted a special Antisubversive Law aimed at militant trade union and guerrilla activity. In November 1974 she declared martial law and a state of siege. Federal police launched a series of raids to round up suspected subversives.

In one such raid, Olga Talamante was arrested.

It was nearly three weeks before word of Olga's arrest reached her friends in the US. Ed McCaughan, a friend from Santa Cruz who had corresponded with her during her stay in Argentina, received the news indirectly. After consulting with her mother in Gilroy, he contacted the State Department, which called the embassy in Buenos Aires and reported back a few days later that Olga had indeed been arrested and that she claimed she had been tortured.

"We asked the State Department to secure her release and safe return to the United States," McCaughan told the Guardian. "They seemed anxious to help at first, but after a couple of weeks we concluded their interest in the case was not in getting her out of jail but rather in making sure they couldn't be held responsible for anything that happened to her."

McCaughan said that since pressure began to build in this country for Olga's release, the embassy in Buenos Aires has sent a representative to visit Olga every two weeks and has insured her right to write letters to the family. "But they didn't visit her for a week after we first called Washington," he said. "Then they tried to reassure us that lawyers were all arranged, when Olga wrote that the lawyer had refused to take the case because of right-wing threats."

McCaughan, a recent graduate of Stanford University's graduate program in Latin America studies, charges that the general American support for the Argentine police and military casts doubt on the ability of the State Department to support Olga effectively. "The US has given Argentina \$131 million in military aid and trained 2800 military and police officers in the past two decades," he said. "So they can hardly push the Argentine government on issues of civil rights and torture."

"I think Ambassador Hill has made a decision not to push the case. We've been told by one of the people at the State Department that Hill was in Washington recently and had a top-level meeting just about Olga, and that he is a friend of the judge in her case. His assignment to Argentina is a political assignment, and I think on that basis he has decided not to help Olga."

A PARTICULARLY SENSITIVE AREA

A State Department official in Washington told the Guardian the US has done everything possible to make sure Olga is not mistreated. "But exercising pressure on the Argentine legal system is beyond what we can or should do," said the official, who asked to remain unnamed but who has been involved with the case.

"We don't know if the charges of torture are true, because the judge's investigation into it was inconclusive. The doctors found no body marks, but in these kinds of cases, often the marks don't last."

"We've received hundreds of letters about this case," he went on. "It's just that there's little anyone can do now because she's been formally charged with a violation of Argentine law in an area that is particularly sensitive at this time."

David Hathaway, an American who was living in Chile at the time of that country's coup, sees several parallels between Olga's experience and his own. Hathaway was held for six days in the National Stadium before being deported. His roommate, Frank Terugi, was executed by the junta.

In Chile, Hathaway says, "the US was in the ri-

diculous position of being responsible for the increased repression and then having to defend some of its victims—Americans who were arrested. The US Embassy simply did not take an interest in us until a whole network of pressure from our families and friends was brought to bear and most of us got out.

"The Argentine situation is different from Chile, it's true, but my experience in Chile tells me that pressure works. The State Department could grease the gears for Olga's deportation if it wanted to."

Olga's arrest and torture have brought home to Gilroy martial law in a faraway country. The local paper has given her case extensive coverage, and a special mass was said for her in the local Catholic Church on December. On February 1, 400 people attended a community dinner in the high school cafeteria to raise money to send her mother to Argentina if need be. The past few months have been hard on the Talamantes. Mrs. Talamante, who washes dishes in a local restaurant, now cries without shame at odd moments, then wipes away the tears as if nothing had happened. Her husband, a mechanic for a large garlic grower, finds it hard to express his thoughts. He prefers to pull out his guitar and sing a Mexican folk song in his daughter's honor.

"Some people understand the situation and others don't," Mrs. Talamante told the Guardian. "The neighbors come over every day and tell me, 'Adelante con fuerza!' — carry on and be strong. The cook at the restaurant asked me what Olga was doing there, why she was fighting, because it wasn't her problem. I told him, 'You only worry about your own stomach being full, you don't worry about the rest of the people in the world who are poor and need help.'"

"FREE OLGA" MATCHBOOKS

A group of neighbors, friends and Chicano and Anglo activists from surrounding towns and the Bay Area are gathered at the Talamantes' house to plan for the community dinner and other activities aimed at raising money and support for Olga. Mrs. Talamante, surrounded by several neighbor women, opens the meeting with the words, "This is your house, welcome. We want to hear your thoughts expressed freely, in sincerity, and with love."

During the discussion of the dinner plans, one of the women from the neighborhood, Olga's godmother, takes careful notes. At one point the conversation turns to the possible turnout at the affair. What if more people come than anticipated?

Mrs. Talamante arises with a puzzled expression. "What do you mean?" she asks, pounding her fist into her hand. "Just last week I fixed 250 enchiladas myself. Well, with one other lady. She dipped the tortillas in the oil and I threw in the cheese and the onions and slapped them into the pan. We did 250 in an hour, just the two of us, so if we have to fix 1000, it'll just take five of us!" The room dissolves into cheers and laughter.

Other activities are discussed. A dance is planned in one area, a movie showing in another, a community TV program in a third. Antonio del Bono, a 74-year-old veteran of many struggles in Mexico, reports that he has gathered 126 signatures on a Free Olga petition at the Gilroy Senior Citizens Center, where he eats lunch every day. "A lot of the people there are old farm workers, many Filipinos, you know," he says, "And they don't like to sign any papers. But I explained that it was for Olga, and everyone who was there signed."

Fred Diaz, a neighbor who works at the local match factory, suggests he could make matchbooks that say, "Free Olga" on them. "When it's empty," he demonstrates, "you could hang it in your shirt pocket like a button!"

In a recent letter, Olga wrote that she expects it may be several months before her situation is resolved. "Two of the friends presently in jail with us have been found innocent of all charges by the judicial power," she wrote, "but they cannot be released due to their being under the executive power, which gives you some idea of the scene here. They are free but they cannot be given their freedom!"

As much as anything, this incident summarizes the current situation in Argentina and suggests strongly that Olga has little chance of finding justice in Azul.

But it is clear that the lifeline of common understanding strongly links her with her family and friends in the United States. "I love life enough to struggle for it," she wrote to her parents, "and I'm happy to be living this historic moment even if I'm imprisoned, because I know that in spite of it, my thoughts, and others like you, are free."■

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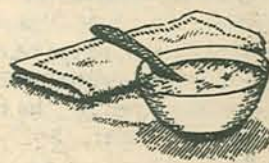
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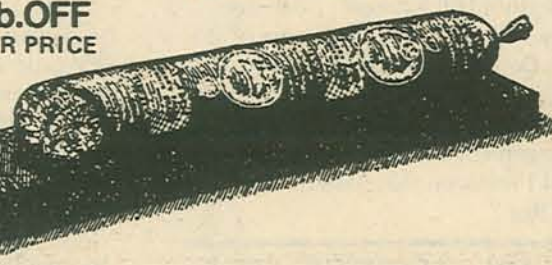
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'Progress' vs. the Fillmore

By Bob Levering

San Francisco's Black community, hit hard by previous schemes of the city's Redevelopment Agency, has launched a battle against a new development plan that would effectively cripple chances for a community controlled commercial center in the Fillmore district.

At stake is the future of a seven-block property valued at more than \$40 million called the Fillmore Center, which straddles Fillmore Street just south of Geary. Opposition currently centers around plans of the Pyramid Development Co., Inc., to install a major post office facility on the land.

"All we are interested in is that the people in the community and Black people have a cultural, social, recreational and economic hub," says Arnold Townsend, executive director of the Western Addition Project Area Committee and leader of the opposition to the redevelopment plan. "It's something that everybody else in the city has. The Chinese have Chinatown. The Italians have North Beach. It's their hub."

But if Pyramid has its way, the hub of the Fillmore Center will be a huge post office complex on Eddy Street which would replace smaller branch offices in the Inner Richmond, Haight-Ashbury and the Marina.

Townsend insists, "A big post office does not belong in a commercial district. When they tell us it is good for business, they are bullshitting us. If it's so good, why don't they have one in Ghirardelli Square, Fisherman's Wharf or Stonestown?"

What about Pyramid's other tenants? When contacted by the Guardian, Pyramid's president H. Welton Flynn replied, "There is nothing that I can report to you that has not been in the metropolitan press. We are in the process of negotiating with a variety of people."

An indication of whom that might include comes from Gene Suttle, the Redevelopment Agency's area director for the Western Addition: "Pyramid almost got Montgomery Ward as an anchor tenant. If they had an anchor tenant and the post office, it would make the rest of the development more feasible."

With the federal government and a big chain as the Fillmore Center's major tenants, the chances of the area's being community-owned or controlled would be effectively scotched. In light of the Redevelopment Agency's history, this outcome should not surprise anyone in SF.

The agency has been the chief villain in the Yerba Buena project, which has dislocated thousands of senior citizens in favor of a sport and convention center of dubious value to anyone except the big corpora-

tions that dominate SF's political machinery. But the effect of the agency on the city's Black community over the years has been equally devastating.

What angers many Fillmore residents is that the community which the agency chose to "redevelop" was hardly a slum. WAPAC's Townsend describes the pre-redevelopment Fillmore:

"Anything you wanted you could buy on Fillmore Street—shoes, drug stores, movie theaters, restaurants. It was a mixed community and it was thriving. Now we are victims. The Fillmore is a giant dormitory. Everytime we want to go to the movies or shopping we've got to go to Cyril Magnin's playhouse on Market Street. We do not think that was an accident. By destroying the Fillmore's commercial district, it compensates the downtown store owners for the people who move to the suburbs, who used to live in the city and who used to shop on Market Street."

"The Fillmore used to be the cultural heart of San Francisco," Townsend continues. "Billie Holiday sang here. And Billy Eckstine, Louis Jourdan, Sarah Vaughan, Duke Ellington—all them people played Fillmore. They did not play San Francisco. San Francisco came to Fillmore to see them."

"When you've got that kind of community that's alive in the day and alive in the nighttime, what that means is jobs," Townsend concludes. "A nightclub might just employ ten people, a drug store just a few people, the same with restaurants. But when you add it all up, we are talking about lots of jobs. When redevelopment came in, people were not starving to death."

The current controversy over the Redevelopment Agency's plans has been aggravated by the selection of Pyramid Development Co., Inc. The original developers chosen by the agency after the proposal for the Fillmore Center had been made in 1970 was Western Economic Land Development, Inc., whose principal backers were Dr. Carlton Goodlett, editor of the Sun-Reporter, and Assemblyman Willie Brown. According to Brown, "We had the unanimous support of WAPAC based on our strength in the community."

But the support within the community was not matched at the Redevelopment Agency, which turned thumbs down to WELD's plans in 1971. Part of the reason for rejecting WELD, according to both Goodlett and Brown, was the fact that neither supported Alioto for mayor that year. Goodlett: "I know that was part of it. He sent word out that made things difficult for us." Brown: "It would be naive for me to

think that things wouldn't have turned out differently had we been Alioto's boys."

Not surprisingly, after turning down WELD the agency picked one of "Alioto's boys." The newly formed Pyramid Development Co., Inc., headed by H. Welton Flynn, an Alioto appointee to the city's Public Utilities Commission, got the agency's nod to have "exclusive developer candidate" status—"a term invented to cover them," according to Gene Suttle. In December 1974 the Redevelopment commissioners granted "exclusive negotiating rights" until March 20, 1975, to work out a development plan for agency approval.

Because the mayor appointed Flynn as head of the city's PUC and also appoints the Redevelopment Agency's commissioners, WAPAC sent a letter on Jan. 27 to SF City Attorney Tom O'Connor, claiming a violation of the city's conflict-of-interest law. When the Guardian called the city attorney's office shortly after WAPAC made its charge, we were told by Cecilia Hall that the matter had been referred to Assistant City Attorney William Bourne, who also happens to be the counsel to the PUC, of which Flynn is president. Bourne told the Guardian that in his opinion there was no conflict, because the "Redevelopment Agency is a separate political entity. It is itself a body politic just as the city of San Francisco is a body politic." On Jan. 31, a letter signed by O'Connor stated the same conclusion: that Flynn's position as head of the PUC represented no conflict of interest.

Arnold Townsend had this response: "If a hybrid like Redevelopment is not included in the conflict-of-interest law, then it's time they get it included. If Alioto appoints all these men, at best it is incestuous. After all, the PUC could make life very hard on Redevelopment."

WAPAC is also upset by the fact that another of Pyramid's principals, Dr. Henry Lucas Jr., has filed for bankruptcy (in 1972 Lucas campaigned among the Black community for Nixon's re-election). His bankruptcy petition lists debts of \$639,890 and assets of \$88,686.

Townsend says of Lucas's bankruptcy, "This is a slap in the face to any Black people who pay their bills on time. Here you are trying to pay, struggling to pay your bills, and this guy who's in bankruptcy gets rewarded by the city."

Townsend adds, "We are trying to do something that no one has ever done yet, rebuild a community. I do not think that the Redevelopment Act was meant just to uplift H. Welton Flynn and his associates." ■



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Calendar

February 8 through 21

By Ellen Extra. Deadline for next calendar is Feb. 12.
▶ Indicates no admission charge.

Weekend Events

FEBRUARY 7-9

- ▶ **YEAR OF THE RABBIT** musical tribute by Community Music Center Chinese Music Workshop and the Flowing Stream Ensemble, ancient Chinese music on traditional instruments of the silk and bamboo orchestra, Fri., 8 pm, Salvation Army Aud., 1450 Powell, 647-6015.
- TRANCE DANCE**, presented by Ann Halprin and the Dance Workshop, incorporating elements of African and Native American Dance, Fri., 8 pm, Gym, College of Marin, Sir Francis Drake Blvd., Kentfield, \$2/\$1.50 students (wear loose clothing so you can participate).
- MERCEDES SOSA**, Argentine folksinger in the protest tradition, Fri., 8 pm, Zellerbach Aud., UC Berk., 642-7477, \$3.50-\$2.
- VAUDEVILLE** returns starring Vivian Duncan of the Duncan Sisters, Thurs.-Fri., 8 pm, Sat., 8 and 10:30 pm; Sun., 3:30 and 8 pm, Pied Piper Room, Sheraton-Palace, 639 Market, 776-7117, \$4.
- CHUCK MANGIONE** Quartet, performing with orchestra of students from Lowell High, Moraga and Foothill College, Fri., 8:15 pm, Lowell Aud., 1101 Eucalyptus, Ticketron, \$3.
- EXPLORATORIUM**, "Color Carnival," make, participate or watch color projects, dyes, prisms, color filters, bring your own T-shirt, Sat.-Sun., 1 to 4 pm, \$1; also, free showing of the film, "Inside the Golden Gate," about the SF Bay ecological crisis, Sat.-Sun., 1:15 and 3 pm (throughout Feb.), 3601 Lyon, 563-7337.

NATURE WALKS, Feb. 7, 14, 7:30 to 9:30 am, programs on snakes, insects and puppet shows, indoors, a variety of walks, outdoors, every Sat.-Sun., Tilden Park, Nature Area, Berk., 525-2233.

FEBRUARY 14-16

- MARILYN**, the Valentine Divine, a special tribute, "Some Like It Hot" and "There's No Business Like Show Business" on the screen, photos and assorted memorabilia on view, a lookalike contest judged by Carol Doda, Scott Beach and Kenneth Anger, Fri., 8 pm; Sat., 2 and 8 pm, Veterans' Aud., Van Ness/McAllister, 751-0217, \$3.
- YVONNE** Rainer, the dancer and filmmaker, will present two of her most recent features, "Film About a Woman Who..." Sat. 8 pm, Wheeler Aud., UC Berk. (Feb. 18, 7:30 pm, Museum of Art, Van Ness/McAllister, 863-8800) and "Lives of Performers," Sun., 7 and 9 pm, Pacific Film Archive, Durant/College, Berk., 642-1412, \$1.50.
- GANG** band, brings a bang into your Valentine weekend, the crazy ladies from Cotati wait away at the Wild Side, Fri.-Sat., 720 Broadway, 391-0460, \$1.
- FOLK AND BLUES** lineup at the Great American: Tim Buckley, Fri.-Sat., 9 and 11:30 pm; Buddy Guy and Jr. Wells, Sun., 9 pm, 859 O'Farrell, 885-0750.
- BENEFIT** for Chile, sponsored by Berkeley NICH, dinner, 6:30 pm, Latin American Folksingers and Folkloric group from Chile, 8 pm, Sun., Starry Plough, Prince/Shattuck, Berk., 548-3221, \$1/\$1.25 dinner.

FEBRUARY 21-23

- SOULFUL SISTERS**, Selby and Joanie Becker, light up the Full Moon with their personal interpretations of the blues, Selby, Fri.; Joanie, Sat., 8:30 pm, Eureka/18th St., 864-9274, \$1.
- HEAVY BROTHERS**, the J. Geils Band and debut of John Entwistle's Ox, Sat.-Sun., Winterland, Post/Steiner, Bass (TELETIX), \$5/\$6 door.
- ▶ **BUNNY HOP**, it's the year of the rabbit parade, Sat., 7 pm, starting at Pine/Battery, Market to Grant, to Bush, to Kearny, to Pacific and down Columbus; plus special "Chinese Spring Festival," focusing on the life and culture of the People's Republic of China, Sat.-Sun., all day, Chinese Culture Center, Holiday Inn, 3rd floor, 750 Kearney, 986-1822.

Free for All

- BOKO-MARU**, film-stage foot prayers and fetal dances, special performance, Feb. 8, 5:30 pm, Wabe Theater, 2800 Turk, 495-0260.
- BODY-MIND** care, a means to awaken creative aliveness through Postural Integration, Massage and Spiritual Healing, demonstration, Feb. 9, 4 pm, 162 Clinton Park, 626-7136.
- DEMYTHOLOGIZING** at Mid-Life, a lecture on issues of death, dying, career change, lifestyles, loneliness and the joys of mid-life, Feb. 16, 7:30 pm, 1795 Union, 567-7766.
- ANCIENT COPTIC** (Christian Egyptian) textiles on display and also for sale, Feb. 15-March 15, Mon.-Thurs., Sat., 11 am to 3 pm, Fiberworks, 1940-Bonita, Berk., 548-6030.

Saturday

8

▶ **"ALIVENESS,"** by Elmore Giles Jr., a lecture on understanding the environment, plus music by the Mantric Sun Band, 7:30 pm, Marin Headlands Ranger Station (take Alexander Avenue exit after GG Bridge, turn off at Fort Baker).

BACK IN THE USSR it's not so groovy, recently defected Kirov stars Valery and Galina Panov dance for the first time since their departure, with the SF Ballet, Fellow defector Alexander Filipov also performs, 8 pm, Opera House, agencies, \$10.50-\$7.50 (Feb. 13, 15, 16 also).

▶ **CHAMBER MUSIC** class performance, works of Mozart, Beethoven, Satie and Loeillet, 8 pm, Community Music Center, 544 Capp, 647-6015.

THREE MARIAS: Maria Isabel Barreno, one of three Portuguese women who were arrested and whose work was suppressed, will speak with Kay Boyle and others, 8 pm, First Unitarian Church, Franklin/Geary, 864-9174, \$1.50.

▶ **LEILA'S BACK**, moving up from the Ribeltad Vorden, with a new band, Wed.-Sat., through February, 9:30 pm on, Reunion, 1823 Union, 346-3248.

15

SHA LA LA LA Al Green, Memphis magic from the reigning king of soul, with Blue Magic and Tavares, 8 pm, Oakland Coliseum, all agencies, \$7.50-\$5.50.

"A BRILLIANT Spectacle," documentary on various delegations of athletes visiting the People's Republic of China, sponsored by the US-China People's Friendship Assoc., 7 and 9 pm, James Lick Jr. High, 1220 Noe, \$1.

▶ **WOMEN IN VIDEO**, Marta Segovia Ashley, director of Femedia III, speaks with videotapes, 1:30 to 5 pm, Lurie Room, Main Library, Civic Center.

▶ **THE FIRST MAJORITY**, a women's alternative art gallery, reopens in its own space with a month-long group show, poetry readings highlight the opening, 8 pm, 2438 Durant, Berk.

▶ **LION DANCERS** help the rabbit celebrate its new year, from 1 to 5 pm they perform in Chinatown and in the 400 block of Clement, with firecrackers too! (this program also Feb. 14); at 11:45 am, outdoor fete in Union Square, with lion dancers, Kung Fu, free balloons; in Oakland, a special children's parade at 2:15 pm, Lincoln Square recreation Center, Alice/11th St., down Webster to 8th St., to Broadway and Jack London Square.

Sunday

9

▶ **GREGORIAN CHANT**, Ancient Service of Compline, performed weekly, 9 pm, St. Mark's Episcopal Church, Bancroft/Ellsworth, Berk., 525-8012.

HOT YOKS, Comedy Night presented by the Comedy Scene, a group of stand-up comedians, 10 pm every Sun., Coffee Gallery, 1353 Grant, 362-9369, donations (Fridays at 9:30 pm, Intersection, 756 Union, 397-6061, \$1.).

UNDERGROUND Classics, "The Flower Thief," made in SF by Ron Rice and starring Taylor Mead; Bruce Conner's "A Movie"; and "The End" by Christopher MacLaine and Jordan Belson, 2 pm, Museum of Art, Van Ness/McAllister, 863-8800, \$1/75¢ srs., under 16.

COMMUNITY LEARNING Center Benefit with Ericka Huggins reading her poems and selections from Huey P. Newton's writings, music by Charles Moffett and "Love, Power and Strength," two shows, 5:30 and 8:30 pm, Irish Pub, Shattuck/Prince, Berk., 562-5261, \$2.

SHÉ'S HOT, Lydia Pense of Cold Blood, rocking out at Keystone Berkeley, 9 pm, University/Shattuck, 841-9903.

JAZZ with Mark Levine, Eddie Henderson, Eddie Marshall and Pat O'Hearn, 8:30 pm, 1750 Arch, Berk., 841-0232, \$2.50/\$2.

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OLDER WOMEN are the subject of three films, "Nell and Fred," "Old Fashioned Woman" and "Woo Who? May Wilson," noon, Clay Theatre, Fillmore/Clay, \$2.50/\$2 student, welfare, sr.

THE RED DECADE and The Silver Screen, the politics of Hollywood in the Thirties, a class, 7:30 pm, and film series, 8:30 pm, tonight, "You Only Live Once," by Fritz Lang, and "Dames," a Busby Berkeley/Ruby Keeler/Dick Powell spectacular, East Bay Socialist School, 6025 Shattuck, Oakl., 652-1756, \$1.25.

▶ **GRAYSON STREET** sets the beat in a no-cover night, 9 pm, Keystone Berkeley, University/Shattuck, 841-9903.

WOMEN'S SELF-HEALTH film, self-examination how-to, 7:30 pm, 3056 24th St., 282-6999 (aft.), \$1.

SAIL ON San Francisco Bay, get your mittens and hat, bring lunch, \$8.50 plus \$1 transportation to Sausalito (note: less flush types try a beachcombing trip west of Bolinas, \$1.75), 10 am, GG Youth Hostels, 2209 Van Ness, 771-4646.

Monday

10

▶ **"A HUNGRY WORLD:** The Challenge to Agriculture," panel and lecture by the UC Food Task Force, 8:15 pm, 1 Le Conte, UC Berk.

JAZZ ON FILM, a series: Charles Mingus scores, "Mingus" and "Shadows," by John Cassavetes, 7:30 pm; Grover Sales introduces films with Bessie Smith, "St. Louis Blues," and Fats Waller, "Stormy Weather," Feb. 12, 7:30 pm; "Jazz on a Summer's Day," Feb. 14, 7:30 and 9:30 pm, McKenna Theatre, SF State, Holloway/19th Ave., 469-1629, \$1.

IDA ROLF, the creator of Rolfing, and Judith Aston, developer of Structural Patterning, will speak, 8 pm, Veterans' Aud., 776-1776, \$5.

COMING OUT, a rap for women new to the gay community, 7 pm, Daughters of Bilitis, 1005 Market, Room 402, 861-8689, \$1/50¢ members (Feb. 24 also).

DO BE SURE to hear Tracy Nelson, a Bay Area favorite making a long overdue appearance, 9 and 11:30 pm, Great American Music Hall, 859 O'Farrell, 885-0750, \$4 (Tues. also).

FLYING AGAIN, a reincarnation of the Burrito Brothers with Chris Ethridge, Sneaky Pete Kleinow, Gene Parsons, Gib Gilbow and Joel Scott Hill—plus the Valley Boys, 8:30 and 11:30 pm, Lion's Share, 60 Redhill, San Anselmo, 454-9856.

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TOKYO QUARTET, playing Haydn, Brahms and Bartok, 8:30 pm, Lone Mountain College, 397-0717, \$4/\$1.50 student rush (Feb. 14 and 18, 8 pm, Feb. 16, 2:30 pm, Dinkelspiel Aud., Stanford Univ., 497-4317, \$4.50/\$2.75 students).

BLOW OUT benefit for Keystone Korner with McCoy Tyner, Elvin Jones, Ron Carter, Rahsaan Roland Kirk and Freddie Hubbard nonstop from 8 pm, Paramount Theater, Broadway/21st St., Oakl., agencies, \$7.50-\$5.50.

KICK OUT, it's a gala Washington's Birthday soccer tournament with more than 100 top players from Northern California competing in four matches, 10 am, Balboa Stadium, San Jose/Ocean Ave., 596-5800, \$1 adv./\$2 gate.

▶ **FEEDBACK**, the Full Moon Collective is at home to hear women's suggestions, 8 pm, 18th St./Eureka, 864-9274.

NEW SOUND presented by the United State Cafe, with Four Wheel Drive, Robin Kilgore, Happy Valley String Band, Art Happenings and many more performers, 7:30 pm, Boarding House, 960 Bush, 864-9559

Tuesday

11

YOUNG ARTIST Series, Paul Tobias, winner of the Piatigorsky Award of the Violoncello Society of New York, is the featured soloist, 8 pm, Civic Arts Theater, 1641 Locust, Walnut Creek, 939-0355, \$3.50/\$2 students.

▶ **INNER CITY** Repertory Dance Co. from LA, lecture/demonstration, 3 pm, Zellerbach Aud., UC Berk., 642-2561 (concert, Feb. 12, 8 pm, \$4.50-\$2.50/\$3.50-\$1.50 student).

"THE PAINTERS' America: Rural and Urban Life, 1810-1910," an American art exhibition featuring works of George Caleb Bingham, Mary Cassatt, Thomas Eakins, Winslow Homer and many others, Tues.-Sat., 10 am to 5 pm, through March 30, Oakland Museum, 10th St./Oak, 273-3401, \$1/75¢ members, students, srs.

▶ **CASA POETS'** Theatre sponsors a weekly poetry workshop, bilingual readings using music, film and other visual techniques. Assistance in voice and stage basics, 7:30 pm, Mission Adult Center, 362 Capp, 647-8555.

▶ **CHINESE SPECIAL** New Year's Programs: documentary on the coming year, 3-5 pm; Chinese Youth Voice, 7 pm; Chinese Music and Verse, with Kenneth Rexroth and the Chinese Classical Music Ensemble, 8 pm; Women and Childcare in China, a discussion with Ruth Sidel, 10 pm, KPFA, 94.1 FM.

▶ **IUDs** are mean and the pill is worse, so Keep Abortion Legal, group meets every second and fourth Tues., 7:30 pm, American Friends Service Committee, 2160 Lake, 863-1909.

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▶ **TRIANGULAR VARIATIONS** in John Schlesinger's "Sunday, Bloody Sunday," a wonderfully acted film with Peter Finch and Glenda Jackson, 7:30 pm, Bldg. F, College of Alameda, 555 Atlantic Ave.

▶ **WOMEN'S MUSIC:** traditional and original women's work songs sung by Bonnie Lockhart and Gail Grassi, 10 pm; Free Again, a weekly program of women recording artists, with Rose Panico, 11:45 pm, KPFA, 94.1 FM.

▶ **W.A.R.**, SF Women Against Rape orientation meeting, 7:30 pm, YWCA, 620 Sutter, 661-2597.

DR. HOOK and Jeffrey Comanor open the Boarding House, through Feb. 23, 960 Bush, 441-4333.

GAY NIGHT at Bishop's, Lynne Messenger and Pam Pollet play original music, 8:30 pm, 1437 Harrison, Oakl., 444-9805.

Wednesday

12

"ANTONIA," the woman called by the land, Jill Godmilow, also "I.F. Story," a documentary by and the filmmaker, Lumiere Theatre, 776-3150.

LOVELY RIT son Welles's "hai," and "Gloria," through the Cinema, Jacks, GA 1-3353.

LOCAL POET Joanne Kyger, 8 pm, Museum McAllister, 86 students, srs., \$2.

▶ **LENTEN** Sermonal Ash Wednesday, every Fri. during The Cross and St. Procopius St., Berk., 841-9903.

▶ **MARIN** Community TV programs, gazine, Earth Workshop on 8 to 10:45 pm, 13, Fairfax).

▶ **TENANTS** A free para rights, 7:30 pm, 1740 (Feb. 1

19

▶ **ALTA** reads 1 pm, SF Art Institute. Children

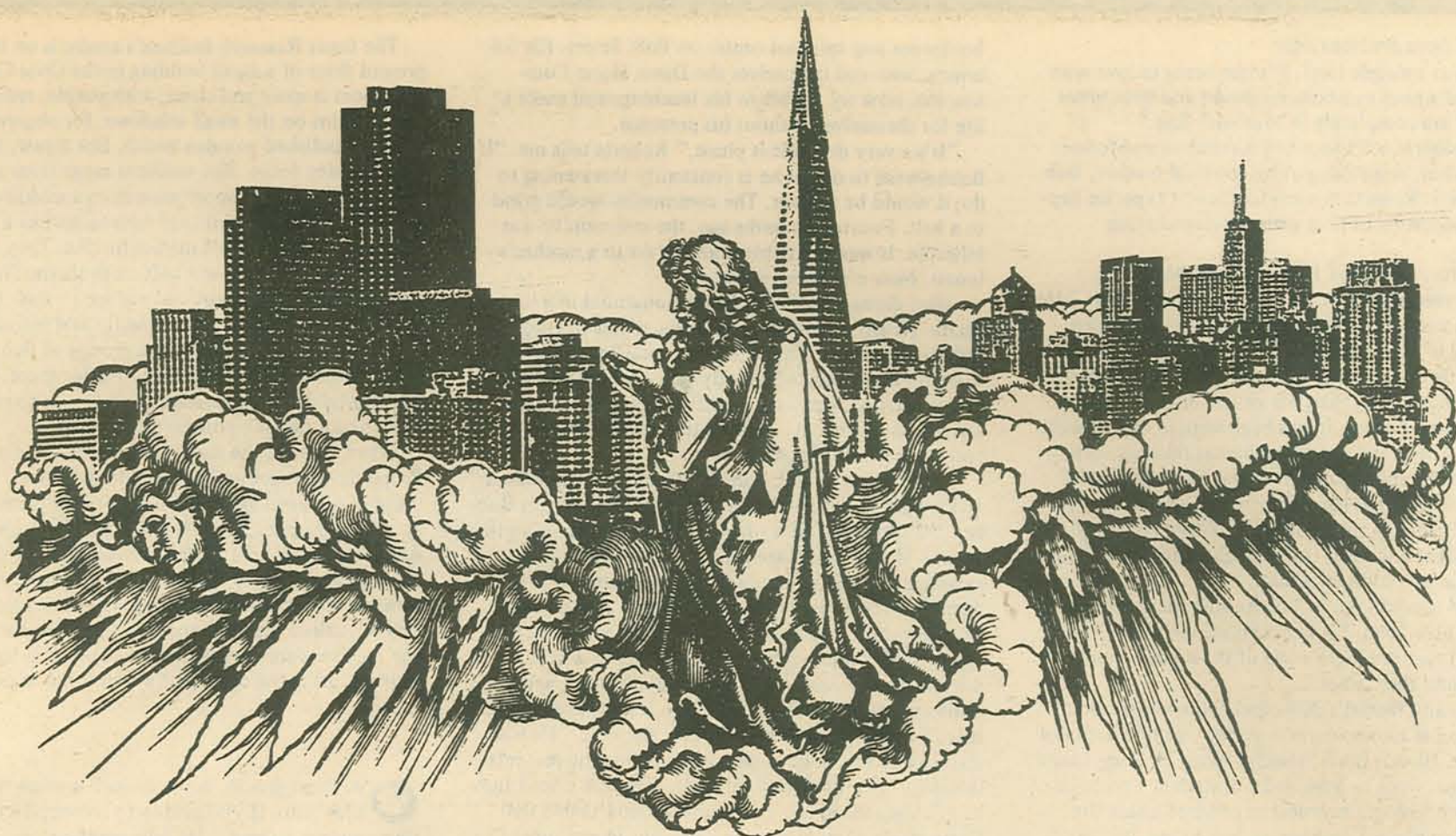
MARLENE D up the silver den of Allah Devil is a Wo Sternberg, 8:30 UC Berk., \$2.

SOUTH AFR two films shown in the US, "E from Athol F "Last Grave nymous Engl against apartl Aud., UC Ber

BACH ARIAS flute or English ment, by mu Conservatory, 3601 Lyon, 5

▶ **PALM READ** the Full Moon 8:30 pm, 181 864-9274.

"THE ULTIM Getting Cand Propositions series by the ters on how t pm, First Un lin/Geary, 98 students, srs.



Nirvana in San Francisco

By Katy Butler
(Research assistance by Jill Immerman)

As morning dawns in San Francisco, a Buddhist monk chants inside his chilly chapel in the Mission; in Golden Gate Park, a lawyer awkwardly apes the liquid movements of her T'ai Chi teacher; in his Pacific Heights bedroom, a business executive mentally repeats a Transcendental Meditation phrase; in Noe Valley, a long-haired carpenter arches his back in the Yoga movement known as the Cobra.

San Francisco is the vanguard, some believe, of a new American spiritual resurgence. Seven years ago Time magazine put the question on its cover: "Is God Dead?" The answer, apparently, is no, she's everywhere, and her headquarters are in San Francisco. Over 60% of the respondents to a national poll last year reported some form of mystical experience. Our new governor, Jerry Brown, spent three days meditating at Tassajara Zen Center before taking office.

The Bay Area, the matrix for radical student politics, long hair and LSD, also leads the rest of the country in interest in the new religious forms. "It's self-reinforcing," explains Berkeley sociologist Robert Bellah. "The Bay Area acts like a magnet to draw like-minded people." A recent survey of five Bay Area counties by Bellah and Charles Glock, another Berkeley sociologist, showed that 20% of the people had participated in some form of the "new religions"; another 50% said they were attracted to at least one, and a small contingent had worked their way through six, eight or ten spiritual paths.

Why San Francisco? Bellah says, "California has been the spawning ground for this kind of thing for decades. Frank Lloyd Wright said the continent was tipped, and everything loose fell to California. We have less of an established social structure here. Everyone isn't already tied to traditional religious communities."

In the 1920s, fundamentalist preacher Aimee Semple McPherson attracted many San Francisco followers, as did the Theosophical society. In the Fifties Kerouac, Ginsberg and Gary Snyder, living in North Beach, hard by Chinatown, studied and popularized Zen Buddhist thought. The Zen Center was established in the Western Addition under Suzuki Roshi.

When LSD softened the ground, a new generation had its first glimpse of another kind of inner experience. Others disaffected from the American mainstream moved naturally to religious awareness out of their interest in process and lifestyle, which also spawned the food conspiracies and middle-class drop-out centers.

In the Sixties the Hare Krishna movement started here; "Sufi Sam" Lewis taught ecstatic Sufi religious folk dances, and hundreds learned of this exotic Moslem-derived religion. Buddhist churches supported by the Oriental population began to attract Westerners. Thousands learned to meditate.

The Bellah/Glock study found that a significant proportion of the Bay Area Westerners now following

Eastern spiritual paths had been heavily involved in radical politics or drugs. Neither apparently filled these people's needs, although their political views have not changed. "They're still very critical and negative towards American society," Bellah says. But their energy has turned inwards.

A shaven-headed American monk, wearing drab gray-and-brown robes, strikes a bowl-shaped brass gong. It is four o'clock in the morning. In the half light, in the bitterly cold hall inside a converted mattress factory on 15th Street, another day of ascetic practice begins for the monks at the Chinese Orthodox Buddhist Gold Mountain monastery.

Groggy and bundled against the cold, I stand with the monks and a few lay people before high wooden tables, listening as they chant in low monosyllables to the sound of a quick drum. For 40 minutes the monks chant in Sanskrit, Chinese and English, while huge golden statues of three Buddhas smile down from a glass cage above our heads.

The nine monks here, American students of Master Hsuan Hua, a Chinese Buddhist master, follow a bitter ascetic path. They have promised to obey 250 precepts, or rules of conduct. They take one vegetarian meal before noon every day, meditate four hours daily and live without heat. Some sleep in a sitting position and never lie down.

"All you can see is the difficult part," says Hung Ju, a 30-year-old Bhiksu (monk), after the morning meditation is over. "It's very hard to understand the discipline, starting from the fact that we're freezing. The use, is what you can't see. Over the years of the discipline, everything comes together. The master, even in the most chaotic situations, is always totally centered."

Hung Ju's eyes are clear brown berries in a face as unlined as that of a boy of 18. He wears a black watch cap on a shaved head, a long blue-gray cotton robe with a dull gold silk over-robe. Born Timothy Tetsu in Seattle, he has been a monk for four years.

"You ask me about my personality," he says. "At a very early age, I had the funny feeling that personality was a phony thing. It didn't seem natural, but everyone was doing it, so I went along and formed one too. Now I've come to understand that my early idea was right; our whole problem is our personality. One of the points is to transcend personality, which is just a collection of old habits and ideas."

I probe, trying to find out who Hung Ju is. It's difficult. I ask, "I still don't understand why you are a monk."

"I see," he says. "Why are you a woman?"

Later he tells me, "Before I became a monk, for about a year I was working in the Jewish old folks home on Silver Avenue. I helped them out of their

wheelchairs and into their beds. They had been normal, good, successful people. It was sad to see what kind of an end they came to. They had wasted their lives in selfish pursuits, and in the end it got them absolutely nothing."

Hung Ju's yearning increased when he took LSD. "LSD didn't make any permanent changes," he says. "It shook me up. But you get a taste of enlightenment, or bodhi, and it starts growing like a seed. I started becoming obsessed with getting more."

"I fell for Buddhism hook, line and sinker, because of the teacher here. I'm not advertising for him, but he's done a lot to help me out. He knows me better than I know myself. He doesn't have a lot of American disciples. The discipline looks too cold and ascetic to them. But every living being has a spiritual nature. We're on a spiritual trip whether we want to be or not."

"In this lifetime," he continues, "I hope to get rid of my attachments based on greed, hatred and stupidity. If you do the work right, then you get wisdom. You have to cultivate, cultivate, cultivate, to break through this personality, this false mind. When you do this, your true mind will manifest."

"If you really want to find out about it," he suggests, "come down and sit and meditate for three or four days. Sit and try to encounter your mind and not run off. It'd be much better than me telling you anything."

Last year, Hung Ju walked with another monk from San Francisco to Seattle, more than 1,000 miles. Every third step he bowed his head to the ground. With each bow, he imagined the world becoming more peaceful. "It was hard to imagine at times," he says. "The world seems so unpeaceful."

"We learned a lot. People think when it's raining, it's miserable out. We found out that it was quite wonderful when it was raining—which it was a lot of the time," he adds, laughing. They slept outside, sitting up, and occasionally stayed in people's homes along the way. "We also encountered a lot of hostile people," he says.

When he phoned his master and asked if there weren't some circumstances in which a Buddhist monk could defend himself against rowdy loggers, his master shouted, "What is there to be afraid of? Use your great intelligence and figure out another way." The monks listened to the comments of passersby and avoided any damage. "We would just be compassionate with them and you could see them change."

I ask him, "How did the journey change you?"

He pauses, "I don't know who I am, so I don't know who would be changed. Who is it that all these experiences are happening to? There isn't anybody you can find."

Continued on next page

Continued from previous page

"My life is at a simple level. It's like being in love with someone of whom you have no doubt and have never doubted. I am completely in love with him."

Peter Roberts, a 35-year-old Australian and former school teacher, is speaking of his spiritual teacher, Bubba Free John. Roberts is a solid, efficient type; he peppers his statements of love with self-deprecating phrases.

Before he met Bubba Free John, Roberts says, "Like everyone else, I was searching, I was in pain." He had gotten his Ph.D. and was principal of an elementary school in Provincetown, Mass. "My Ph.D. turned to ashes," he says. "I had kind of hoped that there was something more than that. My career drive had intensified my separateness. It was beginning to hurt. I went to Esalen, where some of the pain was relieved. Afterwards, it didn't hurt as much. It was like a hospital."

Roberts began to visit California gurus ("they were such trash") and to read Eastern philosophy. "I realized that there had been truly enlightened beings," he says. But he was still searching.

Then 14 months ago in Los Angeles, he read a book by Bubba Free John. "It knocked me on my ass," he tells me. "I realized, here's one of these guys, practically around the corner."

Roberts and Bubba's 200 other followers speak of him as a god in human form, a perfect manifestation of divine love. He was born Franklin Jones on Long Island 36 years ago, went to Stanford and studied Kundalini Yoga before having a mystical experience inside the Vedanta Temple in Los Angeles. Since then, he has been attracting followers through three books of "spiritual teachings."

Roberts shows me a documentary movie of a weekend at Persimmon, the group's ashram near Middletown, California. It's pretty spectacular: Bubba's followers writhe, groan and cry in his presence. They seem overtaken by his spirit. In books, they describe the experience as one of possession. He has obviously focused and harnessed a certain amount of spiritual power. "We're not showing the film any more, and we're closing down the center," Roberts tells me after it's over. "We get too many crazies off the street."

Bubba Free John's spiritual community no longer lives in the flashy ecstasy shown in the movie. Last July, Bubba withdrew into seclusion, and last month he ordered his followers to shut down their combined

bookstore and spiritual center on Polk Street. His followers, who call themselves the Dawn Horse Community, now try to follow his teachings and make a life for themselves without his presence.

"It's a very dependent phase," Roberts tells me. "If Bubba were to die, as he is constantly threatening to do, it would be all over. The community would grind to a halt. Fourteen months ago, the community was infantile. It was like babies hanging on to a mother's breast. Now it's more adolescent."

After dinner in a Dawn Horse household in a lower Pacific Heights house, the members gather to study Bubba's teachings. They are clean, healthy and loving to each other. They constantly joke each other out of taking their ego defenses too seriously. But I sense a forlorn undercurrent: Bubba's removal of himself has been very painful for them.

Lisa Haydon, a dark-haired 20-year-old who joined up straight out of San Francisco State, reads from Bubba's teachings and tries to use them to explain his withdrawal. His teachings are full of words of art: arcane meanings for common words. Lisa expounds on the distinction between "association" and "relationship." (Relationship, is ego-less merging, while association is ego-defended interaction.) Lisa says she now realizes she had an "association," not a relationship, "with Bubba because she was attached to his physical body. By removing his physical presence, she says, "He has taken away this huge association and left the real relationship." Another follower adds, "We don't need Bubba as a figurehead any more, and we don't need the Dawn Horse Community as a figurehead any more."

At dinner I tell them, "I get the sense that Bubba is a person who lets people really feel that he loves them, and as a result, they can let go of a lot of defenses."

"That's right," Roberts responds.

"I also hear you saying, verbally, that the spectacular physical and spiritual experiences Bubba gave you aren't important. But underneath, I sense that some of you are still very mystified and bound up in them."

Roberts agrees again.

"What is left in an old person's mouth," Martin asks me, "the teeth or the tongue?" Every evening, Martin Inn of the Inner Research Institute teaches an advanced class in T'ai Chi. Rooted in Taoist philosophy, T'ai Chi Ch'uan is both a martial art and a walking meditation. It embodies the thought of Lao-tse, who said that water, the most passive element, is the one that overcomes. It is a graceful and complex series of turning movements.

The Inner Research Institute's studio is on the ground floor of a small building in the Civic Center. The room is spare and clean, with purple, red and yellow curtains on the small windows; for observers there is an old polished wooden bench, like a pew, fronted by a wooden fence. The students range from a young, thin, hard-muscled hippie woman to a middle-aged housewife to an Oriental kid who looks like a college student to a gray-haired man in his 50s. They wear loose, casual clothing and soft cloth shoes. They work seriously; they have acquired a grace to their bodies; they respond to each other directly and intimately.


Martin circulates among the groups of two, speaking and demonstrating: "Just feel sensitive there. Yield. I just want your body to react. I want you to react. If you remain flexible you cannot be broken."

When I arrive, the class is practicing hand-pushing. People move together in pairs, looking for points of tenseness. Martin says that when you find one, you can knock your opponent over with it. "If there's no resistance you can't be knocked over. Like a fist going through water, it just goes through; it meets no resistance. You become your opponent's shadow. That's why it's called shadow boxing." Like waves in water, one receives force in one place and sends it back in another, using the opponent's own force to defeat him.

"One must give in, down to such a small thing as a mosquito. If you give in to it completely, it will find no place to land." He tells me the story of a T'ai Chi master who held a sparrow in his open hand and yielded to it so completely that the sparrow couldn't escape.

I asked Martin what had attracted him to T'ai Chi. "I have always been very interested in martial arts," he replies. "I started as a kid in Hawaii, but gave it up because aspects of it were too violent. In T'ai Chi I found a compromise between martial arts and spiritual practice. Why am I drawn to spiritual practice? That's like asking, why do you like vanilla ice cream? Why do I do it? Because it feels good. That's the basis on which I make my judgments. Some things feel good and some don't. T'ai Chi feels good."

Martin and I practice hand-pushing. I push against Martin's hand. There is absolutely no resistance. It feels as if my hand is moving through thin air. I try again. Nothing. "This is why it's called invisible boxing. You think you see me, but you can't perceive me."




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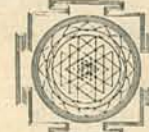
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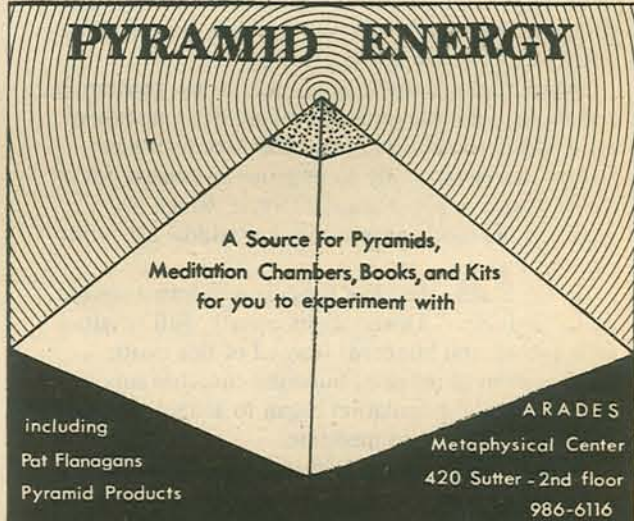
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Spirituality & Sexism in the ashram

By Nora Gallagher

All around us are male gurus, male priests, male gods. Women, according to the Buddhists, must be born again in male bodies to attain enlightenment. Hindu women are dependent on men from cradle to grave. Christian women are barred from serving their lord at his altar. Jewish women are excluded from the rituals of their men.

Male religious theories, based on intellectual puzzles and transcendence, are foreign to women. To deny emotions is to deny ourselves. To deny our egos is to give up something we have just earned.

There are little gifts: female saints, a consort to a god. But things are changing, in the spiritual as well as the physical world. Women are building a new culture, new churches.

Li Gotami Govinda's Persian ancestors rode horses into battle with their men and left their dead on mountain sides to be eaten by vultures. She was born a Zoroastrian, but she left this raw and independent religion for the tranquil beliefs of the Tibetan Buddhists, who taught her, "Men and women are the same. You have two candles burning. Which is the male? Which is the female? You can't tell."

Outside the whitewashed room on Alan Watt's houseboat in Sausalito, sailboats drift by like so many Buddhist metaphors. The room is crowded with photographs, etchings and temple frescoes which Madame Govinda and her husband took out of Tibet before the Chinese takeover in 1950.

"Life," she tells me, "is like a shop. You take what you want and pay the price. Whatever you do, think, or let happen, you must pay for. Karma is as inviolable as gravity." Karma, that neat explanation for dreadful accidents and the luck of the Irish, explains some of Madame Govinda's tranquility, but what about the world? Did we do something terribly wrong that we are now paying for?

"We are in a time of kali yuga," she explains, "a dark yuga or span of time. All the unjust things are coming to the top. It is an age when innocent people are punished, women and children. It is an age of sacrifice."

I look out the window at the sailboats and think of people who accept death and war the way they are. Madame Govinda says she and her husband stay out of politics: "I am an artist. All artists come from the same country."

She looks around the room. The photographs were all taken by her. She has sketched and photographed the monasteries of Tibet and is the only non-Tibetan woman ever allowed to live inside their walls. She has written six books and painted innumerable paintings.

The last 27 years of the Govindas' lives have been dedicated to this collection. Now in this huge, squat houseboat, they are assembling it to give to the Buddhist world.

I ask Madame Govinda what she thinks of women.

"Women are weighted down by things they don't want to do. Their time is devoured by others. I say, sit down for five or ten minutes a day. Relax. Do something you want to do. Set aside time."

I tell her I agree with her, but that some women don't know what they want. She replies, "Write down a list of things you like to do. You might have to give up one thing for another."

I nod and smile. The sailboats are drifting apart.

Ma Yoga Sushila tells me, "I did a traditional Buddhist meditation for a year in India. Spent a year cooking in the ashram, wore saris, got up at 4 am, was celibate, sat on the other side of the room from the men. I did all that until I met Rajneesh. He said, 'You don't have to suffer any more. The reason you're not going deeper into meditation is because you're sexually repressed.'" She smiles. "I thought I was a hot mama from Chicago, and he was telling me I was sexually repressed."

Ma Yoga Sushila came to Rajneesh and Tantra Yoga along a road so familiar that it's almost a cliché: upper-middle-class Jewish upbringing, a good marriage, divorce, drugs in Mexico, drugs in California, drugs in Greece, then a bust and Greek prison, where her life changed.

"It was the first time I felt happy. Suddenly there was nowhere to go. My head was in a good place. I was relating to people in new ways. I chanted and did meditation. I went through eight months of the most glorious experience of my life."

Once out of jail, she hitchhiked to India with ten dollars in her pocket. She stayed in India for three years, then came back to California to teach Tantra Yoga.

"Tantra is a system of allowing without judging. If you want to smoke, smoke. If you want to have sex, have sex. We are all repressed. Why take one



'Women are weighted down by things they don't want to do.'

Li Gotami Govinda



'I thought I was a hot mama from Chicago, and he was telling me I was sexually repressed.'

Ma Yoga Sushila



'To preach devotion and surrender is an excellent way to keep women down.'

Hallie Iglehart

hand and fight yourself? Stop judging. Tantra is permissiveness—get it on!"

Tantra teaches 112 meditation techniques, some to loosen (screaming, dancing), some to relax (silent meditation). There are masturbation techniques to "get it on with yourself."

Tantra is a language of love. No one is just male and no one is just female—everyone is bisexual.

"Rajneesh says the Buddhist belief that women have to be born again into male bodies to be enlightened does not mean literally making a woman a man, but making her feel the masculinity within herself. In a passive role all the time, one can't reach."

"He says women make lousy masters because of their feminine makeup—the giving, the motherly. They're not as firm and they're not as strong. But a woman can always get into surrender. They're good devotees."

Does Rajneesh consider Ma Yoga Sushila a good master? "I'm not a master. They're his techniques. They're his words. He said to go to California to start a center. He didn't say how or where the money was coming from. When there are problems he says, 'Sing more, dance more, don't bother me with that.' It's my job to get it together on a physical plane. He says, 'You won't change the world. You're not going to do anything. But if you're empty, things will come through you.'"

I ask if she resents his statements.

"Not at all. I'm happy to be the mouse."

In India, Hallie Iglehart saw women constantly at work in ashram kitchens, many of them ill because they rarely got enough fresh air. She saw wives of gurus who waited on them hand and foot. She saw gurus preaching ego transcendence while sitting on a pedestal.

To her, Eastern religions are either destructive to women or irrelevant. "It's men talking to men, calling for male needs," she says. "They want to develop the feminine sides, loving, giving, reception, which women have already done. To preach devotion and surrender is an excellent way to keep women and the poor down: 'It's God's will.' To paraphrase Phyllis Chesler in *Women and Madness*, 'There's nothing wrong with receptivity as long as it's receptivity to something more than suffering and holy sperm.'"

Many gurus are known to use their female followers sexually and to respond to rejection with, "It was just a test." It's hard to turn down a guru without feeling as if you are turning down enlightenment. One woman remarked of her teacher, "I think I'm the only one of his followers he hasn't slept with."

Iglehart teaches other women about healing and spirituality, and she is working on a book on women and the spiritual movement. She has noticed women speaking out more in traditional groups, asking for women speakers at conventions and meetings, demanding that gurus speak of people rather than men, announcing their ownership of their own bodies. Some of these demands have met with success, but it's a hard road. Iglehart has a few suggestions for women involved in traditional groups:

"Call your teachers on sexist remarks. Notice it yourself and believe in your perceptions. Be aware that the response to your suggestions will often be ridicule and condescension. Find out for yourself whether your creativity is being limited by rules and regulations."

An alternative to male religion is female history, she says. "It's time we got in touch with our own mythology, our priestesses and ancient matriarchies. There are records of cave drawings showing female figures and lunar cycles. These drawings are imprinted with hand prints, all of them female. Some archeologists who recognize the authenticity of the hand prints say that the drawings were done by men, then women came along and smeared them up. But many more agree that it is logical for women to have painted their caves—they spent a good deal of time inside them—and the drawings contain mostly female symbols."

Through classes and groups, women are studying the Great Goddess, nature, healing, dreams and psychic communication. When *Country Women*, an Oregon magazine, devoted an entire issue to women in the spiritual movement, the response was so enormous they started *Womenspirit* magazine.

It seems that a spiritual movement quite different from any others is emerging. Iglehart describes it thus:

"We do not want to isolate the spiritual life from the rest of our lives. Our bodies, our intellects and our emotional selves are all valid. We should not separate ourselves from our economic, social and political realities. You are spiritual in everything, not just meditating, doing yoga, or wearing white." ■

If you've experienced a few seconds when the "inner voices" stilled, and you want to open the doors of perception further, you can find a community of like-minded people here. The Bay Area hosts every variety of the major world religions, as well as many smaller groups. Most have inexpensive meditations and events open to the public, where you can dip your toes in their philosophies before you decide to dive in. Whether the ecstatic music and dances of the Sufis inspire your soul, or the aesthetic purity of Zen meditation quiets it, you can find a practice that agrees with your own nature. If you seek.

Centers

The Zen Center, 300 Page/Laguna, SF, 863-3136.

A large, spare, clean place equipped for the contemplative, nonintellectual mood characteristic to Zen, with bamboo meditation mats and the traditional bowl-shaped resounding bells. They offer sitting and walking meditation (zazen and kinhin), lectures, zazen instruction, breakfasts and dinners (75¢ donation). The monks, who wear sandals and shave their heads, are calm, soft-spoken and friendly. They will furnish a list of open events to anyone interested, but prefer that you deal with them in person. Associated with the Zen Center are the Green Gulch Farm in Mill Valley (383-3134), which also offers zazen and kinhin; and the Zen Mountain Center at Tassajara Hot Springs, Carmel Valley, for retreats.

Nyingma Institute, 1815 Highland Place, Berkeley, 843-6812. This "psychologically oriented" Tibetan Buddhist school offers classes, weekend seminars and, after each seminar, the option of an up-to-a-week-long retreat (at \$10/day) to work on some of the practices taught at the seminar (meditation, contemplation exercises, relaxation techniques), guided by head lama Tarthang Tulku Rimpoche. Sunday evenings, free open meditation at the Institute, with optional buffet dinner (\$2.50) afterward.

Kailas Shugendo, 2362 Pine, SF, 922-5008. The only American center of this ancient Japanese mountain religion of Buddhist tradition; there are others in Europe, many in Japan. Members follow ascetic practices including Shugyo (climbing a mountain while chanting mantras) and Hiwataru (treading across sacred fire, a purification ritual). They also have an excellent bluegrass ensemble, the Mantric Sun Mountain Band, and they operate several businesses to support their studies: designing and manufacturing custom-made Japanese folding beds, quilts, futons (pads that go over the beds and double as exercise mats) and vafus (round meditation cushions); installing and servicing two-way radio systems in boats, cars, businesses or homes; interior renovating, painting and installing acoustic ceilings. Inquiries welcome by phone, but the members are too busy to entertain visitors.

Sino-American Buddhist Association, 1731 15th St., SF, 621-5202. Under the venerable abbot Dhyana Master Hsuan Hua, this group of fully ordained western monks and nuns practices orthodox Ch'an Buddhism (Chinese Ch'an is the forerunner of Japanese Zen). The nine bhiksus (monks), two male novices, three bhiksunis (nuns), and three novices start their day at 3:45 am, working, reciting, cultivating and sitting meditation until 9:30 pm. They follow "bitter ascetic practices," living in an unheated building, taking one meal a day and sleeping sitting up, as the Buddha recommended. Public activities: sutra lectures—discussion of Buddhist texts—nightly at 7 pm; a class in Mandarin Chinese; four hours of open meditation daily. Every month they hold a cultivation session: meditation (2:30 am to midnight for two weeks) or recitation of Buddhist names (one week) or mantra recitation (ten days). Anyone can come to these sessions, but you must dress warmly and have "lots of determination." There is an official charge, but no one is turned away.

The major work of the Association, under the auspices of the International Institute for Translation of Buddhist Texts, is translating and publishing Buddhist sutras; these will appear in English now for the first time with the commentaries of an enlightened master (Hsuan Hua), as is traditional in China. The Institute also publishes a monthly magazine, *Vajra Vodhi Sea*.

Berkeley Buddhist Priory, 3536 Telegraph, Berkeley, 655-1286. A Soto Zen Buddhist training temple affiliated with Shasta Abbey (a Zen Buddhist seminary and training monastery at Mt. Shasta). Members are disciples of Rev. Jiyu Kennett Roshi, the Abbess of Shasta Abbey. Rinzai and Soto are the two branches of Zen, both meditation schools. Rinzai is known for its use of the koan system which employs teaching-riddles, e.g., "What is the sound of one hand clapping?" Soto uses the meditation called quiet sitting. To meditate, you sit straight, not trying to think or to stop thinking. Watch the thoughts as they come and go, without interfering. Meditation twice daily: 6 am and 7:15 pm Tues. thru Sat. There is a retreat 6 am to 6 pm most Sundays; and a monthly weekend retreat. Rev. Kennett gives classes at the Priory through the U.C. Extension. Participants are welcome for both the classes and the meditations.

Buddhist Churches of America, 1710 Octavia, SF, 776-3158. This traditional Buddhist church studies the teachings of Saint Shin Ran. Most services are in Chinese; one in English, Sundays at 10 am. They also do meditation and sutra chanting, call for schedule.

Buddha's Universal Church, 720 Washington, SF, 982-6116. This church of the Pristine Orth-

odox Dharma, i.e. Zen Buddhism, holds services every second and fourth Sundays, gives English lessons, and will start lectures in April. It is currently staging a bilingual (English/Chinese) play about ancient China (see below, Activities).

Vedanta Society, the Ramakrishna Order, 2963 Webster, SF, 346-1265. A Hindu society (Vedanta is the later books of the Vedas, and the core of the Hindu teachings) organized by Swami Vivekananda. Open lectures Sundays at 11 pm and Wednesdays at 8 pm at the Old Temple, 2963 Webster, concerning aspects of Vedanta philosophy, by an ordained monk of the Ramakrishna Order. Also a Friday night class at the New Temple (2323 Vallejo/Fillmore, 922-2323) by Swami Prabuddhananda, who also gives lectures. Berkeley branch: The Vedanta Society East Bay Center, 2455 Bowditch, Berkeley, 848-8862.

The Sufi Order, Mentorgarden, 410 Precita, SF, 285-5208. This "loving" mystical order, known for its "whirling Dervishes," stresses practice, not study. They hold Sufi dancing (see Activities) and run a choir (the Sufi Choir, presently full), a bookstore (see Bookstores) and a school for children (see Schools). For those seriously interested, there is a candidates' class Wednesdays at 8 pm (\$1), 67 Rondell, SF, 648-8178. Branches in Corte Madera (112 Edison, 924-3004) and San Anselmo (147 Humboldt, 453-2097).

The Guru Bawa Fellowship, 3277 16th St., SF, 864-4486. A Sufi group that follows none of the more active esoteric practices in the normal Sufi sense. M.R. Guru Bawa, the spiritual leader, refers to himself as the "ant man" to belittle his wisdom and discourage thoughts of "prophet" or "avatar." The goal of this worldwide group is to attain a 24-hour meditation, a state when every action is done with an awareness of God and the same concentration that is achieved in formal meditation—so that, for example, each of the 43,000 breaths we take daily should be taken with the same concentration. This group of about 15 people plays tapes of the guru's discourses weekly, Sunday at 7:30 pm. Once a month they watch him on videotape. There is no charge.

Sufism Reoriented, 1290 Sutter, SF, 441-8101. This group studies the teachings of Meher Baba, the "avatar of the age." Mystically oriented, it is not Sufi but a "blend of all religions." They call themselves "Reoriented" because they have acknowledged Baba as the new Christ, and "Sufi" because of their mystical leanings.

Seicho-No-Ie, 1331 Scott, El Cerrito, 234-4493. Dr. Taniguchi, author of 40 books, discovered the truth of life 45 years ago: that we are children of God, sinless. The philosophy he has developed is called sinless teaching and centers around the shin so kan meditation, which this largely Japanese group uses as prayer. Call 293-1588 for a recorded meditation. The meditation for the day I called was "God is with you." The child lets go of his parent's hand and gets lost in the crowd; "as the child will say, 'Hold my hand, Daddy,' so just call God and say, 'Guide me, God.'"

Lorian Association, P.O. Box 941, SF, 591-4611. This group came from the Findhorn Community in Scotland. There, where no plants had grown before, a garden grew as a result of communication with spirits of the vegetative world. The Association works in an educational framework, linking groups together for the world emergence of the "new consciousness," i.e., the consciousness of a wholistic world, where humanity works in harmony and understanding with the other kingdoms (vegetative, mineral). They have a singing group, the New Troubadours, who seek to translate the philosophical concepts of a new world into music. The branch in LA is currently making a film about the Findhorn Community in Scotland, where 200 people now live.

Spiritual Assembly, Baha'i of SF, 2215 Judah, SF, 731-9509. Baha'i is an independent world religion started in the 19th century, based on progressive revelation in religious history. They have their own prophet, Baha'ullah, supposedly the latest prophet revealed by God. All members are converts from other religions. They have a 19-day feast, held every alternate 19 days, in the evening. There are three simultaneous levels to the feast: spiritual (readings from teachings, prayers), business (the business of the community) and material (the feast: tea, coffee, refreshments). They also hold firesides (meetings in the homes of members) to teach the faith; interested outsiders are welcome.

Healthy, Happy, Holy Organization (3HO), Guru Ram Das Ashram, 1245 Willard, SF, 665-3968. A worldwide organization whose centers range from five to 100 persons, these are Sikhs who follow Yogi Bhajan as their teacher in a child-father relationship. Their basic philosophy is to rise before dawn, meditate, pray, do yoga, (kundalini), earn a righteous living, share with others, and defend any religion—all are God-given. Sikh means student. This religion was started in India 500 years ago; Yogi Bhajan brought it from India to the US. All the 3HO centers in the Bay Area give classes in kundalini yoga, the type of yoga that works on the various energy centers of the body. Other studies, which vary from center to center, include martial arts, vegetarian cooking, massage, teacher training. Centers: San Rafael, P.O. Box 1049, 453-0543; Fairfax, 32 Mountain View Rd, 456-1368; Albany, 902 Carmel, 527-1186.

Living Love Center, 1730 La Loma Ave., Berkeley, 848-9341. The philosophy we must embrace, according to the Living Love Center, is that "you win some and you lose some." Their spiritual teacher, Ken Keyes, author of "Handbook to Higher Consciousness" and "How To Make Your Life Work, Or Why Aren't You



PHOTO BY RICK GROSSE

THE BITTER PATH: a monk at the Sino-American Buddhist Association

Happy?" teaches how to resolve conflicts to make life work. He translates Buddha into western terms; we suffer due to attachments; we must learn to accept emotionally whatever happens. We must remove barriers to love, learn to accept people exactly as they are. (They distinguish between this love of acceptance and the romantic love of possession.)

Open house, Sundays, 8 pm. As a combined ashram and school, they offer weekend workshops in the growth of consciousness, and they sell Keyes's books and a Living Love cassette tape.

House of Love and Prayer, 1456 Ninth Ave., SF, 731-9507. A bright red building with a sign on the door: "Good Shabbos, friend. Join us Friday evenings ½ hour after sunset. Bring a good Hasidic story to tell, or just come listen in." Gatherings (Shabbos) Saturday morning at 10 am with a meal following. This is a spiritual community of mostly young people who draw inspiration from the Hasidic tradition. (The Hasidim are the mystical-orthodox branch of the Jewish religion.) A group of about 10 people, all teachers, survive on donations in a communally owned house. Their goal is a dynamic interpretation and re-evaluation of the Jewish tradition: "There is so much power in the tradition that it is to be taken seriously," Josef told me. Essentially this is a place for Jews who are trying to find meaning by getting further into the Jewish tradition, rather than (or after) going away from it. They are warm and friendly; it is a place where one can feel free and comfortable to drop in and talk.

Cultural Integration Fellowship, 2650 Fulton, SF, 752-9890. Dr. Haridas Chaudhuri, widely known scholar and president of the California Institute of Asian Studies, is the director of this ashram. Their goal, called integral philosophy, is a nonsectarian East/West synthesis. Programs include yoga classes, classes in Indian dance, and monthly cultural integration programs (Indian culture in January, Chinese culture in February, an international women's program in March). The ashram is a spiritual center where people seek to know each other through "searching for our oneness, our one humanness." They hold religious nonsectarian services Sundays at 11 am.

Anthroposophical Society, Music & Arts Institute, 2622 Jackson, SF, 841-6970 (Herman Rubach). Philosopher Rudolph Steiner wrote that we have a faculty for spiritual perception independent of the senses, knowledge produced by the higher self. In 1912 he founded the Anthroposophical Society, positing the existence of a spiritual world comprehensible to pure thinking and fully acceptable only to the higher faculties of knowledge latent in every person. According to Steiner, we originally participated in

the spiritual creation of the world, but humanity was then only in a dreamlike state. Our consciousness, enhanced, can achieve perception of the spiritual world. The Society meets every Monday at 8 pm at the Music & Arts Institute—and other times in the homes of members—to study the works of Steiner.

Sri Chinmoy Center, 2438 16th Ave., SF, 664-3552 weekends; otherwise call Dipti Nivas, the group's restaurant; Sri Chinmoy, yogi, leads meditation twice a week at the UN in New York. His main philosophy is love, devotion and surrender. Public meditation here on Wednesdays, 7:30 pm. The organization is worldwide; there are about 60 members in SF. They feel one must behave with the same dedication as the yogis who went into the caves, while remaining in the world—thus, for example, the restaurant Dipti Nivas. They practice bhakti, or devotional yoga, "the path of the heart." The center has no spiritual leader in SF, but it maintains a "tight family feeling" with the Sri in New York. The center supports itself through the sale of literature and donations; it's best to come on Wednesday night for information and literature.

Magana and Walt Baptiste Spiritual Teachings, 405 Arguello/Clement, SF, 387-6833. The Baptiste complex, in a former Masonic temple, includes a restaurant (the Hungry Mouth), natural foods store and exotic clothes boutique downstairs; upstairs, a space for classes. Includes a large yoga room, a gym with weights and relaxicizer, and a dance room, all hung with paintings and tapestries, posters and sculptures. Magana teaches Hindu dance, Cosmic Yoga dance, belly dance and primitive dance; she performs occasionally with her Concert Dance Troupe. Walt, who is also a sculptor, has been teaching yoga since 1937; he says this was the first yoga school in SF.

Ananda Marga, 360 W. McArthur Blvd., Oakland, 658-0821. Ananda Marga means "path of bliss"; this is a twofold path of personal and societal liberation: "Without social service, meditation is nothing." Ananda Marga relief teams provide relief for areas hit by disasters, distributing food and supplies. The UN cited the Ananda Marga relief team for good service on the work it did in Bangla Desh. This worldwide movement started in India; members come from other countries to disaster areas to help. In the Bay Area, Ananda Marga people run the Renaissance School, an alternative school consistent with the principles of the group.

Dawn Horse Communion, 1443 Polk, SF, 673-7060. A spiritual community whose members have come from various parts of the world to study and live with Bubba Free John. Bubba Free John, who leads no public life whatsoever, is author of "The Knee of Listening," "The Meth-

od of Siddhas," and "Garbage and the Goddess." Enlightened at birth, Bubba Free John stands as a critic of all the spiritual teachings so far. Alan Watts called him "an avatar." He sees his function in the world as "a criticism of the ordinary way of life and of other teachers and teachings." His followers live in households of ten or 12 people; the Communion in SF runs an international art print and poster business, manages the soon-to-be-closed Dawn Horse Bookstore, and shows a film of Bubba Free John at the bookstore for \$2, Fri., Sat., and Mon. at 8 pm, Sat. at 1 pm, and Sun. at 4 pm. (The film will continue when the store closes.)

Divine Light Mission, 2300 Van Ness, No. 14, SF, 885-1171. These followers of the Guru Maharaj Ji practice a meditation "on the vibration of life itself." The Mission is called Divine Light because the meditation comes in an internal perception of light, music, nectar and the holy name. Essentially, the meditation—not a formal practice but a state of awareness—enables one to tune in to that part of ourselves where "love is coming out."

Every evening the members hold satsang, talking about their experiences with the knowledge of the divine light. They have a world welfare association and are locally involved in working with prison halfway houses, old age homes, juvenile halls and the jail system. In late February they plan to open a nonprofit whole foods store at 3159 16th St., between Guerrero and Valencia.

Meditation

Dharmadhatu, 729 Oak, SF, 863-6578. Also 2200 Roosevelt, Berkeley, 524-9043; 26120 W. Freemont, Los Altos Hills, 948-7211. A nationwide group under the guidance of Chogyam Trungpa Rinpoche, the scholar and medical master in the tradition of the kargyu and nyingma sects of Tibetan Buddhism. "Dharmadhatu is a place where we can begin the practice of meditation wherever we find ourselves, even in the midst of the neurotic speed of modern cities." The center (about 20 people in SF) sponsors itself through dues.

International Society for Krishna Consciousness, 455 Valencia, SF, 864-9233. Followers of Swami A.C. Bhaktivedanta with 80 centers throughout the world. Artika (worship ceremony) 4:15 am and 6:15 pm daily. Chanting Hare Krishna is their form of meditation. The SF group has about 150 members.

Student International Meditation Society, 218 11th Ave., SF, 387-0223; 2728 Channing Way, Berkeley, 548-1144. Transcendental Meditation is a simple, effortless mental technique which they say anyone can learn regardless of religion or lifestyle. It aims to give the nervous system profound rest; 20 minutes in the morning and evening, according to scientific studies they cite, provide rest twice as deep as sleep. Introductory lectures (free), Wednesdays, 8 pm. It is a nonprofit educational group existing for the purpose of teaching TM, with centers all over the world: "Nobody has to suffer."

Paras Rajneesh Meditation Center, P.O. Box 22174, SF, 664-6600. Disciples of the Indian Bhagwan Shree Rajneesh, master and integrator of many techniques, nontraditional, nonreligious. The idea is that people must meditate—"throw the mind"—to be transformed. The technique involves tantric yoga and chaotic meditation. Tantric yoga means nonrepression, to get into everything totally, not be celibate for some goal. The only way to give something up is to transcend it—by doing it, getting into it totally. Chaotic meditation involves 30 minutes of vigorous exercise, followed by stillness: you stop, "let meditation happen." \$2.50/class; or monthly membership which includes lending library and visits to center to hear recorded lecture tapes of Bhagwan. Monthly intensives, day-long, involve many different meditation techniques. Phone for schedule of classes.

Yoga

The most elementary form of yoga is hatha, the purely physical exercises. This is the form that you start out with—and stay with, if you're primarily interested in getting your

T'AI CHI: Master Kuo Lien Ying teaches martial arts in Portsmouth Square.



PHOTO BY RICK GROSSE

Wholly Holy

A Guide to the Bay Area Spiritual Community

By Jill Immerman

body in shape. Beyond hatha yoga you move on to other levels, to achieve various degrees of enlightenment. Raja yoga for example, refers to wisdom—studying and thinking. There are other degrees using other techniques, such as karma yoga—doing good works.

Around the Bay Area you'll find yoga centers which follow one of two main Indian gurus: Sivananda Yoga, followers of Swami Vishnudevananda; and Integral Yoga, followers of Swami Satchidananda. Both these swamis were disciples of Swami Sivananda, who attained high samadhi (i.e., died) in 1963; their teachings are fairly close, the differences are mainly those of personality.

Sivananda Yoga: Mostly breathing and postures. All teachers trained personally by Vishnudevananda. They study health aspects and some philosophy, but they don't stress the more religious aspects of yoga. Their oldest ashram, and headquarters, is at Val Morin in Canada, and started about 15 years ago. They also have a retreat on Paradise Island in Nassau, a farm in Grass Valley, California, and a new ashram in the Catskills in New York. The swami, who travels from one center to another, is writing a new book on yoga therapy.

Integral Yoga: Satchidananda is always an example of service, compassion, equal state of mind (meditative, centered, almost Zen). "I'm just a man going around giving service," he says. He goes around the country giving lectures and visiting centers. Integral yoga means different levels of yoga are integrated: bhakti, jnana, karma, as well as some kundalini and japa, all integrated with hatha—to achieve a balanced life. Meditation, keeping the silence for a period of time, to draw energies inward.

Major Bay Area centers:

Yoga Society of San Francisco, 2872 Folsom, SF, 285-5537. Founder and spiritual director of the society is Dr. Mishra, a Sanskrit scholar from an Indian Brahmin family, a medical doctor who has done internships in psychology, endocrinology and brain surgery. A student of Radha Krishnam for about ten years. This is a center for development of individuals; study in terms of acupuncture, therapy; direct study of Sanskrit; emphasis on meditation and self-analysis; intensive small groups for specialized training. In lectures, Mishra (who will be in SF through March) deals extensively with yoga psychology, for an understanding of what its dictates mean. All programs open, with donations welcome, and strictly non-denominational. Mon.-Fri. 6-7:30 pm, hatha yoga, emphasis on meditation.

Integral Yoga Institute, 770 Dolores, SF, 824-9600; 1984 California, Berk., 848-6810. Part of a chain founded by Swami Satchidananda with the aim of integrating branches and aspects of yoga; gives courses in hatha, raja, pranayama (breathing) and meditation, plus lectures, demonstrations, yogic diet and vegetarian cooking.

Sivananda Yoga Center, 1385 Seventh Ave., SF, 664-9742. This branch of the international organization following Swami Vishnudevananda gives classes in hatha yoga, meditation, counseling on any aspect of yoga, and raja yoga.

Hatha Yoga Center, 1736 Ninth Ave., SF, 566-4100. This association of independent yoga

teachers places main emphasis on hatha yoga: postures, breathing and relaxation. Call for information about class times or special programs.

The Yoga House, 8 Astrada, Corte Madera, 924-2665. A six-person ashram living with Indian yoga master Dadajji Vimalananda and practicing raja and hatha yoga. Yoga practitioners welcome. Free meditation Sundays, 6 pm; members also teach hatha yoga and meditation, free (donations welcome), phone for schedule.

Schools for Adults

The Society for Comparative Philosophy, Box 857, Gate 5, Sausalito, 332-5286. Founded by the late Alan Watts, the society's goal is to join East and West by bringing scholars, philosophers and teachers from around the world.

This summer: two five-week classes in t'ai chi by master and philosopher Chung-Liang Huang, teacher of Chinese philosophy, calligraphy and I Ching, June 16-July 18 and July 28-Aug. 29. The first may be taken without the second, but not vice versa. Given under the auspices of the society's Lan T'ing Institute.

California Institute of Asian Studies, 3494 21st St./Dolores, SF, 648-1489. The Institute offers Ph.D. and M.A. programs in comparative religions—or you can just audit courses in Asian religions, philosophies, psychologies, languages, histories and cultures, as well as integral counseling and psychotapestry, and new dimensions of healing (psychic and spiritual). Dr. Haridas Chaudhuri, founder/director of the Cultural Integration Fellowship, founded the Institute in 1968. It also has a public counseling center, which seeks to synthesize Eastern and Western counseling techniques.

Humanist Institute, 1430 Masonic, SF, 626-0544. This center for personal and spiritual growth offers courses and workshops on a quarterly basis. The orientation is not academic but experiential, toward growth of individuals in groups. They also perform weddings and offer ministries to the dying.

Heliotrope, 21 Columbus, SF, 398-7042. A "free university" with classes in T'ai chi, shiatsu massage, belly dancing, meditation for the new age, and yoga for health, relaxation and spiritual growth. New semester starts March 1.

Orpheus, 417 O'Farrell, SF, 474-3775. A "free university" offering three courses in yoga (kundalini, hatha, pranayama) and two in T'ai chi, Middle Eastern dance, yoga and meditation, tantric massage, massage as tantric experience. New semester starts every month.

Berkeley Psychic Institute, 2229 Ward St., Berkeley, 548-8020. Eight-week class in meditation by Pam Neil, author of column "Keeping House" in the Psychic Times, starts Jan. 30. All classes have one three-hour session per week. \$10 donation.

Christian Spiritualist Church of America, 635 Dolores, SF, 647-6111. Weekly meditation classes, healing classes for beginners and advanced students, conducted by the Reverends Floyd and Irene Andrews. No fee.

Institute for the Study of Consciousness, 2924 Benvenue, Berkeley, 849-4784. A philosophical institute interested in developing a paradigm which would account for the existence of consciousness. It is headed by Arthur Young, one of the inventors of the helicopter, who is presently working on a cosmology involving a universal evolutionary scheme emphasizing the uncertainty of physics as a way in which spirit enters matter. Each week: two courses, one colloquium and a weekend seminar. Accredited.

Schools for Children

New Age Sufi School Seed Center, 67 Rondell Place, SF, 626-2917. Based on the philosophy of education of Hazrat Inayat Khan, who brought Sufism to the West in the 1920s, this preschool accepts children 2½ to 6 years; organization based on developmental rather than numerical age. Murshida Vera Corda, who worked with children for 30 years, is the founder/director of the Seed Center. The school is "very parent-involved" in order to eliminate the cultural gap that so often exists between school and home.

They strive for group harmony. As for spiritual matters, they answer questions but preach no doctrine. Another Seed Center has just opened in Marin: The Marin Seed Center, 45 Woodland Ave., San Rafael, 457-6080. Director: Lachmee Laszewski.

Waldorf Education, 10 Old Mill Rd., Mill Valley, 388-2510. This school encompasses nursery school to fourth grade and adds a higher grade each year. It was founded in Stuttgart, Germany in 1919, when employees of the Waldorf Astoria Tobacco Company asked Rudolf Steiner, the anthroposophical philosopher, to start a school for their children. There are now ten schools that go through high school, and many others less complete. They teach the 3 R's from an artistic-imaginative as well as intellectual point of view. No spiritual teaching, but they do strive to create "a sense of reverence for the world and for the history of man." They are open for enrollment in all their classes; you don't have to live in Mill Valley.

Renaissance School for Creative Unfoldment, 765 Oregon, Palo Alto, 326-1046. For students from five to 14 years old, with no grade levels or marks. They attempt to create a voluntary sort of knowledge—know yourself first. They teach a technique of meditation (also voluntary). The idea is to balance and integrate the different aspects of the child (spiritual, intellectual, emotional, social, physical). In teaching numbers, for example, one must first understand them, get a feeling for them, see that they are not alien. They add another grade each year.

Dance/Sports

Dance Spectrum, 3221 22nd St., SF, 824-5044. Classes every Saturday noon on. Bharata Natyam, a South Indian dance taken from ancient temple sculptures of India. Emphasis on learning various rhythms, some yoga and hand mudras. Taught by Ishvani, a widely known Indian dancer whose troupe, the Dance Theater of Om, is currently performing "Fables of India" in elementary schools in the Bay Area. Tuesday evening class starting in February; call for specifics.

Esalen Sports Program, 1793 Union, SF, 771-1710. Esalen offers a more spiritual, less competitive approach to sports. Activities include sports that heal (t'ai chi, karate), weekend trips (backpacking, skiing), weekend workshops (jogging, conditioning, tennis) cross-country skiing, desert workshops, spirituality of the martial arts. Reawaken the body's natural athletic spirit; a wholistic training approach for competitive athletics. Coming up: a women's program. Call for specifics.

Devta, 122 Ward, Larkspur, 924-0406. T'ai chi, yoga, massage, rolfing (from Ida Rolfe's process of realigning the body through manipulation of the connective tissues of the muscle), structural patterning (after Rolfe: finding your center of balance and reintegrating bodily patterns to make your bodily activities more efficient). Also hatha yoga and several different kinds of massage: Esalen style (nurturing, flowing); polarity (heavier-integrating the body, working on actual physical structure); Swedish (vigorous, quick), shiatsu (Japanese tradition, manipulating pressure points and chi energy). Classes and one-day workshops.

Wholistic Health and Nutrition Institute, 150 Shoreline Highway, Mill Valley, 332-2992. A nonprofit organization dealing with the human potential of healing. The professional staff includes doctors, movement therapists and nutritionists. Laypeople conduct classes such as nutrition, autohypnosis, biofeedback (hooking up with alpha and beta mental states), t'ai chi massage for expectant mothers, polarity massage. The wholistic medicine includes nutritional, homeopathic, acupuncture, hypnotherapy, general medicine. Upcoming workshops: massage and dance, healing herbs, nutrition symposium, autohypnosis, color therapy, language of energy, breath awareness, massage and relaxation for expectant couples.

Martial Arts

Inner Research Institute, School of T'ai Chi Ch'uan, 131 Hayes, SF, 621-2681. Both a martial art and a moving meditation, T'ai Chi was invented by the Taoist monk Chang San-feng about a thousand years ago. The body becomes sensitized to coordinate with any force that acts on it, to learn yielding as a way to overcome. The Institute publishes a pamphlet on the art of T'ai Chi and invites anyone interested to come watch a class.

Kuo Lien Ying, 11 Brenham Place, SF, 362-4180. Another school of T'ai Chi, which holds classes in the park across from the studio, between Clay and Washington.

Chinese Zen Academy of Self-Defense, Market/Pearl, SF, 863-7445. Classes in karate, judo, aikido (a technique of restraining), and yuwar (a more aggressive form of aikido).

The Ki Society, 2332 Market, SF, 626-5879. Teaches ki aikido, a new style of aikido founded by Koi Chi Tohei and taught by Shiohira, his representative in northern California. Ki aikido is the concept of the mental over the physical: applying ki (mind) in the aikido technique. Included are meditation, breathing exercises, ki development exercises and kiatsu massage.

Continued on next page

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Continued from previous page

Soul Food

Communion Vegetarian Restaurant, 7th/Folsom, SF, 626-0114, 11 am—2 pm Mon.—Fri. Vegetarian dish, yogurt, soup and homemade unleavened bread for the incredible price of 60¢ (recently reduced from 75¢). Not affiliated with any particular spiritual organization, but they believe in promoting increased awareness, so they request no talking or reading during the meal.

Dipti Nivas, 216 Church/Market, SF, 626-6411, 11 am—10 pm Mon.—Sat. Dinner \$2.85, lunch \$1.80. Owned by Urmila and Devadip (Carlos) Santana and run by 18 disciples of Sri Chinmoy. They avoid meat with its "low-vitality consciousness," preferring those milder foods which foster spiritual evolution.

Hungry Mouth, 1 Clement, SF, 668-4670, 11 am—10 pm Mon.—Fri., noon—9 pm Sat., 1—9 pm Sun. Dinners from \$2.25 to \$3.50, also a la carte; wine and beer. Run by Walt Baptiste and several of his students. Dishes range all the way from exotic Mayan concoctions to liverwurst sandwiches. Profits go to the Yoga Center. The restaurant is flanked on one side by a health food store, on the other by a boutique with clothes from foreign lands.

International Society for Krishna Consciousness, 455 Valencia, SF, 864-9233. Holds a ten-course feast of "vegetarian spiritual food" at 4:30 pm on Sundays. \$1 donation.

The Zen Center, 300 Page, SF, 863-3136. Open breakfasts and dinners throughout the week; contact them for schedule. 75¢ donation.

One World Family Center, 2455 Telegraph, Berkeley, 848-9613, 11 am—9 pm daily (until 1 am weekends). Music after 6 pm (except Mondays), accompanied by the Omazor and Israel light show. Dinners \$2.75 to \$3.50; also a la carte. This totally vegetarian restaurant was established to "serve the people and demonstrate the possibilities of total sharing to the world." A total of 40 adults and 20 children, members of the One World Family Commune, work together to maintain clothes, food and lodging. There is a rap session every Thursday night open to everyone; a newsstand in the restaurant carries cooking publications and material on the commune's philosophy. Their motto is "love is service done," i.e., to bring peace, health, and happiness to the world by serving it.

Book Stores

Shambhala Booksellers, 2482 Telegraph, Berkeley, 848-8443, Mon.—Thurs. 10 am—9 pm; Fri.—Sat. 10 am—10 pm; Sun. noon—9 pm. The East Bay equivalent of Fields in SF in specialization and comprehensiveness. Complete selections from astrology to parapsychology, including Tibetan tanka scrolls (\$4). Special emphasis on Eastern religions, including a large selection of books from India. Basically, the stock is focused on the esoteric tradition, i.e., the experience of knowing something from the inside as opposed to studying it critically and intellectually from the outside. Shambhala publications are aimed at pointing to human inner development. Some of their newer books: "Mandala," "The Tassajara Breadbook," "Cutting Through Spiritual Material," "The I Ching Book of Days" (an I Ching-based diary and calendar for 1975). Shambhala draws from both Eastern and Western sources to illuminate the esoteric tradition. The atmosphere is conducive to browsing, with benches flanking the bookshelves. The large bulletin board at the entrance advertises as many spiritual ventures as one could be curious about. The events are kept up to date, and you can find such items as a moonbeam meditation bench and a spine straightener. While your mind boggles from overconsciousness of what you've been missing, employees of the Lhasa Karnac Herb Company sitting by the opposite wall will entertain you with folklore and herbal remedies. And you can find what is probably the Bay Area's largest collection of works on alternative and fringe medicine (including homeopathy and herbal remedies).

Lewin's Metaphysical Books, 2644 Ashby/College, Berkeley, 843-9152, 10 am—6:30 pm, Mon.—Sat. The stock is completely catalogued in a pamphlet available at the desk. There is a good bulletin board, comfortable browsing space, but no seating. A large astrological section includes astrological calendars, tables and other supplies for casting horoscopes, as well as material on the tarot, the I Ching, and various religions, including the scholarly literature put out by the Theosophical Society.

Meher Baba Information, Box 1101, Berkeley, 562-1101. Mail-order distribution center for books, posters and other literature on Meher Baba. Furnishes material to about 500 stores around the world, including Wholly Foods, 2999 Shattuck, Berkeley (841-3393), and Sufism Reoriented, 1490 Sutter, SF (441-8103).

Magic Horse Books, 2118 Vine in Walnut Square, Berkeley, 845-3430, 10:30 am—6 pm Mon.—Sat., noon to 5 pm Sun. Four basic sections: metaphysics, psychology (this is one of three stores in the Bay Area that carry Jungian books published in Zurich), children's books and open education material. The metaphysical section has a wealth of Buddhist and Hindu material, as well as some "regular metaphysical stuff" like astrology, Gurdjieff, and Ramana Maharishi.

Abraxas, 335 San Anselmo Ave., San Anselmo, 457-0609, 10:30 am—5:30 pm Mon.—Sat. Mainly metaphysical, but with a large section of alternative lifestyle books, as well as children's books, psychology and art. The bulletin board lists study groups, tarot and astrology classes, and is continually updated; there are a few chairs on which to ponder.

Paper Ships, 69 Tamal Vista Blvd., Corte Madera, 924-4212, 10—6 Mon.—Sat., noon—6 Sun. A general bookstore with a huge metaphysical section, containing lots of books on astrology and Buddhism, as well as works on yoga and psychic phenomena. They also have a resident astrologer.

Tides, 749 Bridgeway, Sausalito, 332-5353, 10—6 daily. Coffee and plenty of browsing space and benches. One whole wall on the third floor is devoted to spiritual readings along the lines of more popular demands, including Seth Speaks, The Devil's Triangle and the works of Kahlil Gibran. Primarily paperbacks; the store caters to popular interests. The bulletin board on the upper stairwell lists occult events as well as poetry readings and some films.

East-West Bookstore, 1170 El Camino Real, Menlo Park, 325-5709, 9 am—5:30 pm Mon.—Fri., 10 am—5 pm Sat. Strictly a metaphysical bookstore, with a large and fairly general stock. There's a chair, some stools and plenty of floor space for reading. Their spiritual bulletin board lists both SF and Peninsula events.

Ploughshare, 162 University Ave., Palo Alto, 321-4511, 10 am—10 pm Mon.—Sat., 2—9 pm Sun. A paperback bookstore with sofas and a spiritual back room, the Seed Center, which is also used for meetings and meditation groups. People are welcome to come in, sit down and read. All kinds of religious and spiritual books, both hardbound and paperback, with emphasis on yoga, Buddhism, Sufism and astrology. Also some records, including chanting, the Sufi Choir and some Arica records.

Fields, 1419 Polk, SF 673-2027 Tues.—Sat. 11 am—6 pm. Widely known for its comprehensive coverage of Eastern religions, the occult, and Jungian philosophy. Specializes in esoteric material, both Eastern and Western. In existence for 50 years, the store is "very good friends" with Shambhala in Berkeley. There are chairs, browsing space and a small bulletin board.

Rainbow Bridge, 3548 22nd St., SF 826-3680, 10 am—5:30 pm Mon.—Fri., 10 am—4 pm Sat. A "resting place" that stocks only those publications whose author (if living) has blessed the shop; these include Swami Chinmayananda and Vimala Takara. The store is the exclusive US representative of the Holy Order of Mans and other groups. Many Hindu and Buddhist books, and possibly the best Sufi selection in the Bay Area—more than 120 titles. A large selection of books on healing and natural medicine from Indian, Chinese and Western viewpoints. Rainbow Bridge services 500 stores wholesale worldwide. There are five published Rainbow books, and they operate a spiritual book club. Also spiritual posters and records, a good bulletin board listing Sufi healing classes and other metaphysical and occult events. They recently installed a fish tank.

S F Metaphysical Center and Bookstore, 420 Sutter, SF, 781-0732, 10 am—9 pm Mon.—Fri., and 10 am—5 pm Sat. A good general collection of mystical and metaphysical literature—science of mind, spiritualism, Jungian psychology, Oriental and Western mysticism, psychic sciences (numerology, astrology, palmistry, tarot). Also a gift shop with jewelry and occult items such as energy-generating meditation pyramids. Astrology and tarot readings by appointment. The center sponsors tours to Egypt and holds classes and films continuously; current offerings—Silva Mind Control seminars, Astrology School, T'ai Chi, tarot, and Kabbalah mysticism.

Philosopher's Stone, 3814 24th St./Church, 647-2882, 10:30 am—8:30 pm, Mon.—Sat. A varied stock of books, including plays, fiction and cookbooks, but the emphasis is on the esoteric, both Eastern and Western; and within that, a special emphasis on cabalistic works. Fridays at 8:15 pm, a trance lecture (\$3) through the medium of Ivan St. John, who goes into an unconscious state and contacts his teacher, Tony, who delivers a lecture on some esoteric topic; this is followed by a seance. Tuesdays at 8:30 pm, Frank Rath reads from Tolkien's Hobbit and Ring Trilogy (free). Also occasional poetry readings. The bookstore displays sculptural and photography—currently, ceramics by Brandt Larsen.

Metaphysical World Library, 150 Powell, Suite 408, SF, 362-6872, 10 am—5:30 pm, Mon.—Sat. A library and healing center which also has some books for sale. Known all over the world as the only lending library of its kind. The 69-year-old library is well-stocked in a broad range of metaphysical and related subjects, including the works of William Blake. Holds lectures and runs a metaphysical school for young people; also involved in a project to bring peace to the world: the hatching of a sort of spiritual United Nations "without a police force."

Metaphysical Astrological Town Hall Bookshop, 375 Sutter, SF, 981-1609, 10 am—8 pm Mon.—Sat. (somewhat later Thurs. and Fri.), 11 am—5 pm Sun. In existence for more than 35 years, this is a large bookstore with dual emphasis on metaphysical and astrological literature. A section of the store is set aside for lectures.

Publications

Psychic Times, monthly newspaper with articles, interviews and calendar relating to Bay Area psychic and growth-oriented activities and events. \$6/year. Box 2249, Berkeley, 94702.

Uni-Com Guide/Here and Now, monthly publication of the Uni-Com Foundation, with articles and day-by-day calendar of spiritual and psychic events in the Bay Area. \$6/year. Box 11716, Palo Alto, 94306.

Spiritual Community Guide 1975-76, a potpourri of articles from more than 30 spiritual teachers and a community directory with more than 3000 city-by-city listings of meditation centers, ashrams, natural food stores, metaphysical bookstores, etc., plus a descriptive guide to more than 100 spiritual centers. \$3.50 retail. Spiritual Community Publications, Box 1080, San Rafael 94902.

Journal of Transpersonal Psychology, a publication with articles by professionals involved in consciousness, self-actualization, meditation, therapy. Box 4437, Stanford 94305. ■

By Mark Brewer



(Clockwork consciousness raising)

Amid San Francisco's smorgasbord of awareness trips and spiritual cults, one discipline has a style and success that sets it apart from the others. It is, of course, Erhard Seminars Training, Inc. — est.

est people seem to be everywhere these days, and virtually everyone knows at least one person who has taken est. Its graduates as a rule are identifiable by sharp dress, smiling energy and a strong sense of knowing exactly what they want, expressly as a result of having "gotten it" in est training. Yet to others, est-folk seem a bit odd, often self-centered and sometimes like programmed humanoids. And to most outsiders, the officious yet paranoid est organization comes off like a weird authoritarian crusade for mental efficiency.

And as Werner Erhard himself once snapped at me, "What you're seeing is people who know how to make the world work. People who know how to make life work!"

From an inauspicious beginning in a borrowed SF apartment three years ago, est has grown into a multimillion-dollar corporation active in six cities from New York to Honolulu, with a list of graduates approaching 35,000 and doubling every year. est now operates in swanky banquet rooms at the St. Francis or the Fairmont or the Palace. Its leaders travel in sleek Mercedeses and private planes. Its staff and army of volunteers all seem to sport that Union Street hip/chic, and the whole thing has become as in as Esalen was in the sixties. Besides, est recently trained a group of Castro Valley school children under an HEW grant. Its new corporate president, Don Cox, was a Harvard Business School professor, then a vice president with Coca Cola USA and general manager of Coca Cola Bottling of California before he converted to est for much lower pay. And the chairman of est's title-heavy Advisory Board is a former chancellor of the UC Medical Center, Dr. Phillip Lee.

More important than these marks of legitimacy and prosperity, however, is the fact that the est Standard Training, a marathon two-weekend course that now goes for \$250 (up from \$200 as of Jan. 1), regularly produces amazing results. At least 80% of est graduates proclaim a profound new enlightenment and a positive new sense of themselves after the training, sometimes even though they disliked the experience. Moreover, the content of est trainings, a blend of eastern philosophies, modern psychologies and blunt street savvy, is being hailed by doctors, psychologists, teachers and lawyers as "the answer" for our frustrated society. Admittedly (in fact, aggressively) unreasonable and irrational, the est way strives to transcend the traditional mental processes of thought, judgment and belief, to approach a state of "natural knowing" in which people become efficient and happy and their lives begin, as est-folk say, to work.

Yet while est has progressed impressively in both size and credential, Werner Erhard, the handsome, smooth-talking 39-year-old founder and guiding light of it all, is said to be getting a little worried lately. No one would seem to have less reason to worry than Werner, as he is affectionately known by all: he resides in a \$100,000 house high in the Marin hills, drives a \$20,000 car, and sports for an "office" a three-story Pacific Heights Victorian full of marvelous furnishings and artworks. Literally thousands of people work hard for his company without pay, and est is certainly prospering. Still, Werner is reportedly worried that he may be losing his ability to control the media, presumably fearing that serious scrutiny of his est empire might be detrimental.

Good press relations are always healthy, but the fact is, est simply doesn't come off very well under examination — which may be why est leaders strictly instruct the graduates not to talk about the training to the uninitiated or discuss its content except to describe their benefits from it.

This quasi-conspiratorial air is necessary, according to est, because the training cannot be understood or explained but only experienced. est has never indulged in advertising, relying instead on vague but glowing testimonials transmitted by graduates to their friends or relatives, who usually become curious about what the hell it is.

The curious end up attending Guest Seminars, small meetings held almost every night at downtown hotels and led by eager est volunteers who have been vigorously drilled through special courses on how to get people interested enough in the training to plunk down a sizable deposit. But the prospects come only

a little closer to learning what they will actually "get" in the training. Aside from a few reports from happy graduates (who just happen to be present) on just how positive and satisfying their lives have become, the leaders give only slight variations on Werner's official description: "The purpose of the est training is to transform your ability to experience living so that the situations you have been trying to change or have been putting up with clear up just in the process of life itself."

How is this accomplished? A piece of literature I received at the first Guest Seminar I attended glibly states, "est works because you are perfect. If you don't know that all the time, take the training."

But is it Zen, encounter, Positive Thinking? It is all those things and none of them, the leaders smile. It also employs aspects of Gestalt, Taoism and even the Bible, they add.

And yet, as Werner told me, "The training doesn't teach anything. It gives people the space to learn from themselves."

More accurately, est *sells* the space. For \$250 you get a seat in the next available training, and you get est as an almost permanent presence in your life, since, as one of my own trainers accurately predicted, "You'll never have an empty mailbox again." You also get to *begin* to find out what it is you bought.

The more than 200 trainees who arrived at the St. Francis for the first long day of our training were processed laboriously through a gauntlet of admissions tables, fitted with name tags blaring our first names and then ushered into large rooms furnished with neat mass groupings of straight-backed chairs, and patrolled by zombie-like est assistants. The chief assistant soon mounted the dais to go over the "ground rules" of the training — beginning with the gruff admonition that there would be No Talking — and we got an immediate sense of the harsh authoritarianism which would herd us through the entire affair.

We were instructed to remain in our seats at all times and that no one should talk, smoke, stand up or go to the bathroom at any time except when a formal break had been announced, of which there would be a maximum of two during each 16- to 20-hour period of the training. In addition, no one should partake of alcohol, narcotics or prescription drugs during the nine days to follow. These were the rules which we all would "agree" to observe, he told us, or else we could leave right then and have our money refunded. And though a palpable sense of foreboding rippled among the new recruits, no one departed.

The experience began in earnest when one of the six est trainers strode to the fore. He was in his mid-30s, handsome, dressed exactly like Werner in slacks, sport coat and open collar, supremely composed and commanding. The trainers are Erhard's chief disciples, whose lives are devoted to est and who have usually studied under Werner's direction for at least a year. My trainer was Tony Freedley, a diminutive Harvard graduate in literature who served three terms in Vietnam as a Navy commando, and he took control in a fashion common to all est trainings.

We were present, he barked, because our lives did not work. We were confused, frustrated. We were fucked up. We were all assholes, he asserted, beginning to use obscenities with a casualness that became *de rigueur* as the training wore on. But over the next 60 or 70 hours, he promised, "We're gonna tear you down and put you back together."

Which is quite true, because what the est experience resembles, more closely than Zen or Taoism or Positive Thinking or whatever, is a classic brainwashing. And as est-folk like to say, it works. It almost always has. The techniques go back at least to old Dr. Pavlov, who discovered in his famed laboratories that if the basic stimulus response mechanisms of any animal can be controlled and then confused or frustrated over long periods, the normal animal will eventually reach a state of mental exhaustion (he called it protective inhibition), in which old beliefs and behavior patterns tend to dissolve and may be easily replaced by almost any new ones. It has been employed from the tents of evangelists to the prison camps of Asia, and the usual result is a sudden conversion through which life is seen in shockingly new and simple terms — like the est grads who insist that their lives have changed because they "stopped believing in things" or "took

responsibility" for their lives. And of course, their lives do change, or at least seem to.

So by controlling and manipulating our basic mechanisms of eating, sleeping, smoking, conversing or going to the john, the est organization begins an arduous 60- or 70-hour conversion experience.

When I compared the training to forceful indoctrination techniques in an interview with Erhard, he characteristically converted the question to his own purpose. "What we'd like people to discover," he said, "is that they can be what they've been indoctrinated to be and that they have a choice in the matter. So what est does is to de-indoctrinate."

Whatever est is doing, Dr. Phillip Lee, the former UC Med Chancellor who chairs est's Advisory Board, ought to know. Dr. Lee said the board's function is to determine what the training does and why it works, but, he admitted, "I have no explanation for it at the present time. No good explanation." He did halfheartedly agree that it was like a Pavlovian mind-conditioning process, but added quickly that he thought it was "a mixture of things."

True. In addition to the basic stimulus response control, the long hours of our training were filled with several other consciousness-altering factors. There was to be sure, the constant harangue of the trainer, urging the trainees to stop trying to be reasonable or logical, stop judging and believing. Still, other hours passed with the trainer insisting that we assholes "take responsibility" for our problems, rather than laying them off on a lousy childhood or a jerk of a husband. It went on and on.

The highlight was the "Truth Process" which took place on the second day after an arduous eight hours of preparation. Tony coached us to identify one big problem we wanted to solve and then, under the trance-like "directed meditation," to dredge up all the memories, images and emotions associated with it until — by magic, he seemed to suggest — the problem would disappear. This took place with over 200 bodies spread on the floor of a banquet room at the Jack Tar Hotel, writhing and gesticulating amid a din of whimpers, sobs and even nausea. Afterward, of course, most people were convinced they had undergone a mysterious and deeply cleansing ordeal, but as with most hypnotic techniques, the main result was to strengthen the trainer's suggestive power over the "assholes."

Even Dr. Lee, who related having a "fairly dramatic" experience during the Truth Process, came to a doubtful conclusion about it. He had been able to trace a long-standing back problem to his relationship with his father and thereby had managed to cure it, yet he mused, "You know, I had that experience, but I think it's easy to be conned. I think we're very gullible."

My fellow trainees constantly "shared" the sort of insights that Dr. Lee had realized in his training, while Tony exhorted the rest of us to applaud every offering. These frequently emotional testimonials were made through microphones sped to the aid of each sharer by the dutiful assistants, and the outpourings combined to produce a contagious awe among the trainees for the forces at work, weakening individual resistances and heightening the trainer's control until, by the end of the first weekend, he possessed an astounding power over the flock.

At a "Mid-training Seminar" during the intervening week, the trainees reported a variety of results. Some proclaimed a sort of early conversion, relating excited states of happiness, increased energy and a great new sense of well-being. Others, typical of people who have had their mental constructs seriously juggled, told of strong and erratic emotions, like crying for no reason or breaking up in mirthful laughter over something no one else thought was funny. Others said they just felt pretty damn weird.

The grand finale came on the last Sunday, when we tackled nothing less than the workings and purpose of the human mind. We sat for ten hours while Ted Long, a hawkish and prematurely gray man who was a successful lawyer and vice-mayor of San Bruno before becoming an est trainer, broke the mind into five neat functions. The mind, he told us, is merely a stimulus response machine, and we have no control over what stimuli we record or how we react to them.

"That's IT," he finally crowed. "You're a machine. A goddamn machine," he mocked. "You can't be anything but what you are."

Continued on next page

Erhard's chief skill has been gearing people up to sell something for him.

Continued from previous page

The conditioning power of the training was never more evident than in the dead depression produced by this cruel revelation. To pay \$200 to be convinced you're an asshole and then persuaded you can do nothing about it, was just too much.

But then Ted saved us. If we would take responsibility for creating the stimulus response mechanisms that constituted our minds, he offered with rising optimism, then in effect we had freely chosen to do everything we had ever done and to be exactly what we were, whatever that was. In that instant, we could become what we had always wanted to be.

At that point about four-fifths of the people, one by one, suddenly "got it." They had been assholes for never realizing it before. Whatever they were, they were perfect just like that.

As always, there were a few who couldn't quite grasp this tenuous philosophy or even thought it a rude sack of malarkey, but most embraced it and

implanted it securely in their minds. Depression gave way to joy, and it was almost worth \$200 to witness the mass redemption.

A lucrative sense of service to other people is by no means absent from est. At a recent session, Guest Seminar Leaders, who procure new trainees without pay, were exhorted by est functionary Marcia Martin: "And if you're willing to be unreasonable enough with yourself that you can in fact serve people (by getting them to buy the training), your life is gonna get fucking better!"

Similarly in my regular training, after we had all "gotten it" and the atmosphere was happy and enthusiastic and the suggestive power of the trainers was at its height, we former assholes were urged to enhance our est experience by telling our friends and relatives about it. Of course, we were admonished not to try to describe it, but to bring the potential recruits to the Guest Seminars. Thus, the number of est grads doubles every year.

It does not take much skepticism to conclude

that Erhard's chief skill has been gearing people up to sell something for him. Or to see est as a nifty (and legally clean) pyramid sales trip, providing Werner Erhard with steadily increasing power, prestige and money.

But at the same time est does make people happy and efficient, and perhaps such training will indeed be the wave of the future. In fact, it is Werner's hope that est will someday become an established part of our social institutions, and the federally funded training of Castro Valley children may have been a big step in that direction. Yet the prospect of widespread use of what are essentially brainwashing techniques is rather worrisome when viewed with a little perspective.

A friend of mine, an enthusiastic est grad who even considered becoming a Guest Seminar Leader until it all began to seem a bit insidious, recalled the power of the training by wistfully observing, "They could've told me almost anything." ■

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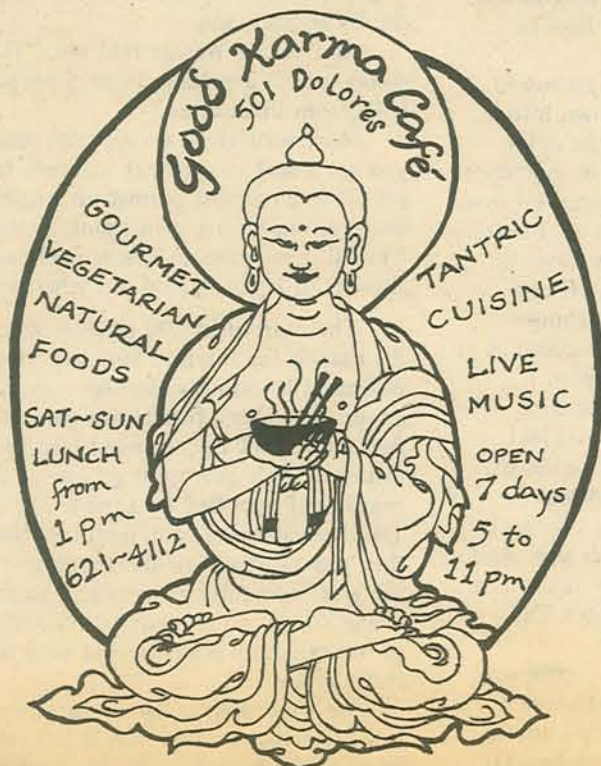


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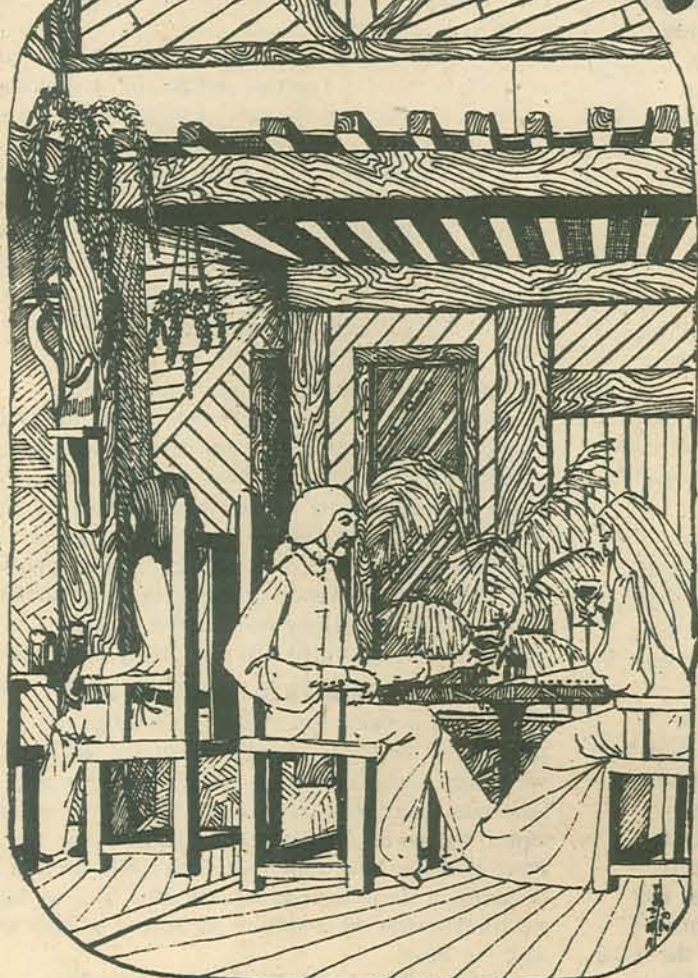
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COMPLETE Beethoven Quartet Cycle performed by the Juilliard String Quartet in a series of five concerts, today, E flat major, G major and E minor, other dates are Feb. 18, 22, 26 and 28, 8 pm, Zellerbach Aud., UC Berk., 642-2561, \$4-\$2/\$3-\$1 student (series: \$18-\$9/\$13-\$4).

ORGANICALLY GROWN food, will it really make you healthy? Dr. Daniel L. Arnon discusses the science of inorganic plant nutrition and the organic food myth, 7:30 pm, Lawrence Hall of Science, Centennial Drive, Berk., 642-5132, \$1/75¢ students and srs./50¢ under 12.

SHIRLEY CHISHOLM, Brooklyn Congresswoman, speaks on "Moral Issues in the Politics of the '70s," 8 pm, Gym, Cal State, Hayward, 881-3261, \$2/\$1 students.

MONTY PYTHON'S Flying Circus, an English TV show, is the basis for a satiric comedy, "And Now for Something Completely Different," a series of skits and cartoon sequences, opens at the Cento Cedar Cinema, Cedar/Larkin, 776-8300.

POETRY READING, Jessica Hagedorn, Tom Cuson and Ntozake Shange, 7 pm, West Portal Branch Library, 190 Lenox Way, 566-4584.

JEFFREE CAIN/MARLA HUNT: Troubadour and folk stylist of "Youngblood" genre teams with former "Ace of Cups" stalwart and friends for fine evening of down home picking and blues. 75¢. Sleeping Lady Cafe, 58 Bolinas Rd., Fairfax, 456-2044.

20

"ME AND MY BROTHER," a film by Robert Frank about Julius Orlovsky, the silent brother of poet Peter, with Allen Ginsberg, 7:30 pm, First Unitarian, Franklin/Geary, 621-2713, \$2.50/\$2 student, welfare, sr.

SOIREE with poets Terry Wetherby and John Marshall Pidgeon, 8:30 pm, Intersection, 756 Union, 397-6061, \$1 donation.

"LOOKING FOR Your Long Lost Mind," a Marin Supershow with Fairfax Street Chorines, a Son of Champlin, Jeffree Cain and others, 8 pm, Lion's Share, 60 Red Hill, San Anselmo, 454-9856 (Feb. 19 also).

"JULES AND JIM," the Truffaut classic starring Jeanne Moreau and Oskar Werner, one of the best ever, 7 pm, Laney College Forum, Fallon/10th St., Oakl.

"EL HAJJ MALIK," a Black Theater presentation about the assassination of Malcolm X, 8 pm, Arena Theater, Creative Arts Bldg., SF State, Holloway/19th Ave., 469-1667, \$2/\$1 (Feb. 19, 21, 22 also).

14

SACRED MUSIC of the 15th century, rarely performed works of Ockeghem, Dunstable and Dufay sung by the Ockeghem Choir, 8 pm, Community Music Center, 544 Capp, 647-6015, donation.

GIVE WOMEN "ROOM," a new womens' publication, benefit reading by Alta, Beverly Dahlen, Kathleen Fraser, Judy Grahn, Susan Griffin, Stephanie Mines and Pat Parker, 7:30 pm, Glide Fellowship Hall, 330 Ellis, \$2 (free childcare).

SYDNEY WOMEN'S Film Group, ten short films by Australian women, presented by one of the members, 7:30 pm, SF Art Institute, 800 Chestnut, 332-1514, \$2.50. (Feb. 20, 7:30 pm, Pacific Film Archive, Durant/College, Berk., 642-1412.)

CHILEAN BENEFIT, dinner and music, 7:30 pm, films, "Mapuche," on the Indians of Chile, and "The Dispossessed," on the Pit River Indians of California, 8:30 pm, The Farm, Potrero/Army, 564-9460, \$2.

"SALADIN and the Sacred Sword," a pageant of universal peace performed by actors, dancers and musicians including the Sufi Choir, 7 and 9:30 pm, First Unitarian, Franklin/Geary, 285-9623, \$2.50/\$2.25 adv.

FLAMENCO Theatre of SF, directed by Adela Clara, performs at the Candlelight Concert, followed by dessert, 10 pm, Old First Church, Van Ness/Sacramento, 776-5552.

21

DUKE ELLINGTON films, "Ellington, Sacred Concert" and "Love You Madly," introduced by Ralph J. Gleason, 7:30 pm, McKenna Theatre, SF State, Holloway/19th Ave., 469-1629, \$1.

OPERA-THEATRE performed by the New Port Costa Players, "Thomas and Sally," by Thomas Arne, and "The Defense of Corinith," by Elliot Carter, 10 pm, Old First Church, Van Ness/Sacramento, 776-5552, \$1.

"THE HARDER They Come," the reggae-exploitation flick that everyone loves, part of the UFW Strike Support Film Series, 7 and 9:30 pm, Newman Hall, Dwight/College, Berk., 444-6008, \$2.

ALI AKBAR KHAN, master of the sarod, 8 pm, San Rafael Improvement Club, 5th St./H St., San Rafael, 454-6264, \$3.

ALL-STAR lineup to benefit the UFW, Azteca, Eddie Palmieri and Cal Tjader, Jon Hendricks, Eddie Henderson and more, 9 pm, Longshoreman's Hall, 400 Northpoint, 843-4902, \$4/\$4.50 door.



Juilliard String Quartet, see Thurs. Feb. 13.



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FAMILY LIGHT music school, public demonstrations and workshops: Dance and Movement, Belly Dancing, T'ai Chi, Pantomime and Flamenco, Feb. 8, noon to 4 pm; Afro-Cuban, Latin Percussion and Steel Drums, Feb. 10, 8 to 10 pm; Lawyers in the Music Biz, lecture by Richard Hodge, Feb. 18, 8 to 9 pm; Guitar Class Demo Day, 18 sample mini-classes, Feb. 22, noon to 5:30 pm; 303 Harbor Dr., Sausalito, 332-6051.

JOBS IN GOVERNMENT, workshops for women with representatives of state, city and county employers: Feb. 11, 2-3 pm, State Personnel Board, 3-4 pm, Alameda County; Feb. 18, 2-3 pm, City of Berkeley, 3-4 pm, H.E.W., C.C.E.W. Women's Center, 100 T-9 Bldg., UC., 642-7026.

POETRY READING: Roberto Vargas, Victor H. Cruz and Paul Vane, Feb. 20, 7 pm, West Portal Branch Library, 190 Lenox Way, 566-4584.

FRIDAY FILM FESTIVAL: "Duck Soup" a la Marx Bros., Feb. 7; Fred and Ginger in "Top Hat," Feb. 14; "Stagecoach," by John Ford, Feb. 21; "And Then There Were None," Rene Clair's adaptation of Agatha Christie, 7 pm, Millbrae Library, Library Ave./Magnolia.

"MIDNIGHT COWBOY," with Dustin Hoffman's great performance as Ratso and Jon Voigt as the stud, Feb. 11, 7:30 pm, Bldg. F, College of Alameda, 555 Atlantic Ave.

SPRINT READING at the SF State Poetry Center: Shirley Kaufmann, Kathleen Spivack, Lennart Bruce, Feb. 13; Richard Hugo, Phillip Garrison, Feb. 20; Duncan McNaughton, Michael Brownstein, Feb. 27, 12:30 pm, Room 135, Humanities Bldg., Holloway/19th Ave.

PRISONERS' UNION workshops for ex-cons, films, slides, discussions, weekly beginning Feb. 10, 7:30 pm, 1315 18th St. (nr. Texas), 648-2880.

THE DEPRESSION of the 1970s, a Marxist Analysis, by the Committee to Build a Nationwide Unemployment League, Feb. 8, 15, 22, 8 pm, Fraser Room, 953 De Haro, 861-9600.

KSAN ROCK POLL, results and show, Feb. 8, 6 pm to midnight, jive 95 FM.

GAY MEN'S Rap, encounter and discussion groups, every Fri., 7 pm, 1st Baptist Church, Haste/Dana, Berk., 654-1578.

CAREER COUNSELING for adults, Mon.-Thurs., 5 to 9 pm, Galileo Community College Center, 1749 Bay, 922-6620.

"PEOPLE of the Americas," an exhibit by the Third World Photo Collective, Wed.-Sun., noon to 5 pm, through Feb. 23, Galeria de la Raza, 24th St./Bryant, 826-8009.

"SHOOT the Piano Player," beautiful early Truffaut, with Charles Aznavour, Feb. 13, 7 pm, Laney College Forum, Fallon/10th St., Oakl.

DROP IN Rap Group to form ongoing women's groups, Feb. 17, 7:30 pm, Women's Center, 63 Brady, 431-1414.

TALENT SHOW for Senior Citizens, dancing to Ray Bell's Variety Showcase follows, Feb. 9, 1-3:30 pm, Golden Gate Sr. Center, 37th Ave./Fulton, 558-4952 (open to persons 60 and over).

A KIND of Beatness, photographs of the North Beach Era, 1950-1965, Tues.-Sat., 11 am to 5 pm, Thurs. eve., 7-9 pm, through March 1, Focus Gallery, 2146 Union, 921-1565.

"CALIFORNIA LANDSCAPE," sound-slide presentation by James Petrillo, Thurs. 2 pm, Fri., noon, 12:30 and 1 pm, Sat., 2, 2:30 and 3 pm, Observatory; prints, drawings and photographs by contemporary artists like Diebenkorn and Ansel Adams, Tues.-Sun., 10 am to 5 pm, Oakes Gallery, Oakland Museum, 10th St./Oak, 273-3401 (through April 20).



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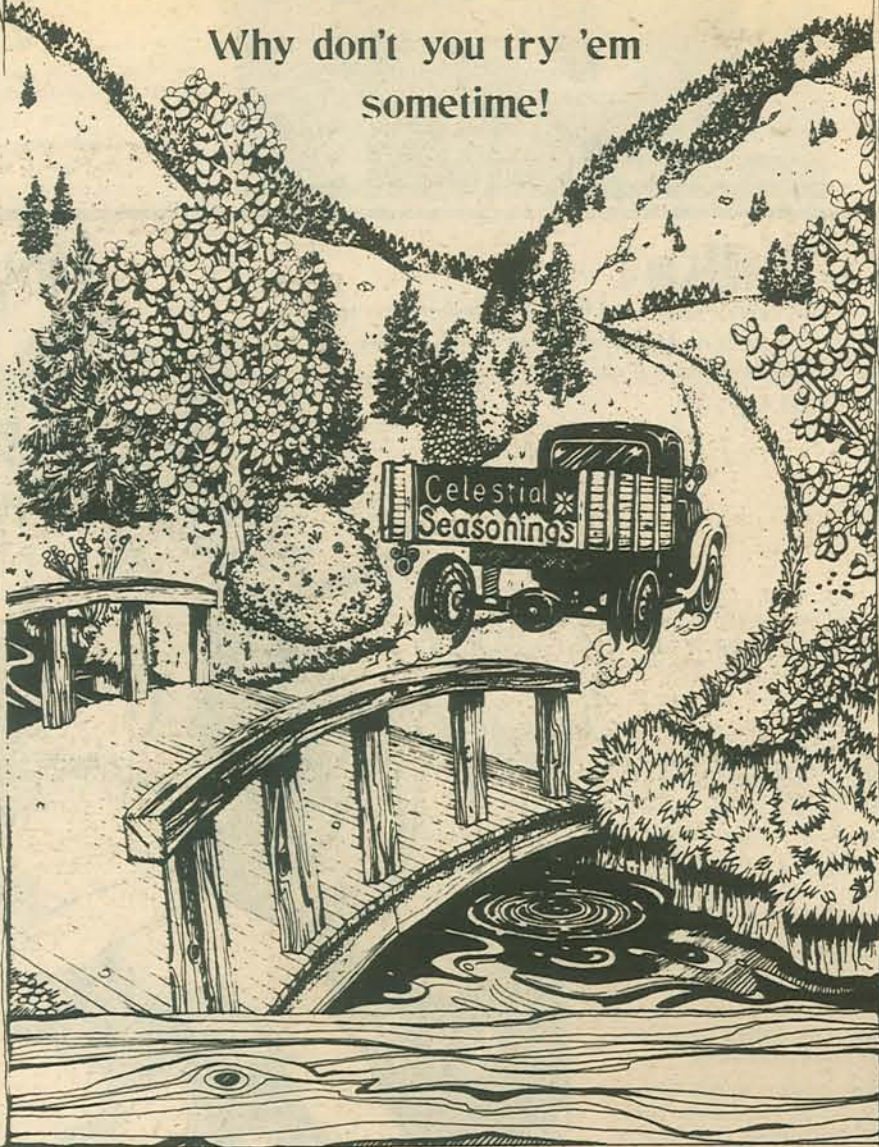
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Antonia

A film biography of Antonia Brico. Opening Feb. 12 at the Lumiere Theater, California/Polk, SF.

It may be restating the obvious to point out that documentaries are not the truth, but simply filmmakers' versions of the truth, produced by a winnowing process that can be very consciously biased. Take for example the film "Antonia." Directors Judy Collins and Jill Godmilow approach their subject with no attempt at impartiality. They evidently feel Antonia Brico, an orchestra conductor, has failed to reach the heights of her profession because of her sex, and that is exactly what the film tries to demonstrate. I wasn't convinced, however, primarily because I figured out, quite early in this adulatory film, that if anyone had ever said anything critical of Antonia Brico, we weren't going to hear it.

Brico was raised in Berkeley early in this century, and there is no question that her determination to become a conductor was both daring and brave. There can also be no argument over the fact that it would be a far better and more pleasant world if everyone were judged on the basis of talent rather than race or sex. Still, conducting remains a heinously difficult profession even for men. Many a gifted, aspiring male conductor has spent his life waving a baton at quintets in elementary school recitals while waiting for a "big break." After listening to Brico relate the tale of her "struggles" I feel, perhaps perversely, that many of the opportunities she had in her professional life came because she was a woman. The novelty of being among the nascent women conductors has its agonies, but it also seems to have its rewards.

Brico quite naturally feels differently. Now conducting a semiprofessional orchestra in Denver, she obviously thinks her talents are being wasted. Much of the film is spent listening to her relate past glories which she indicates should have led somewhere besides Colorado. Unfortunately, frustrated ambition is not a particularly attractive attribute, and at times Brico seems a bit self-pitying. Also, many of her complaints are common to all artists—painters, dancers, musicians and choreographers of both sexes—who are forced to live in a society that puts little value on creativity.

Brico is getting an enormous amount of publicity from "Antonia," and her chances to conduct have multiplied many times over, a happy circumstance that tends to mitigate the flaws in Collins and Godmilow's adoring cinematic commercial.

A free woman

A German film, directed by Volker Schlöndorff, opening Feb. 12 at the Surf Theater, 4510 Irving, SF.

There is some similarity between Volker Schlöndorff's compelling film, "A Free Woman," and Ingmar Bergman's "Scenes from a Marriage," in that both works critically examine the institution of marriage and the trauma of divorce. But there the resemblance ends.

For "Scenes from a Marriage" is really little more than a gloriously well-made soap opera, almost a romantic fantasy, in which children, in-laws and money problems are conveniently taken care of (off camera), so that we can savor without interruptions the couple's agonized, impassioned relationship. In "A Free Woman," however, the external world dominates, creating an environment in which privacy and emotionality are luxuries that not everyone can afford.

Made from the woman's point of view, "A Free Woman" grimly depicts life and marriage as an unrelenting psychological and economic struggle for survival. For Elizabeth, the film's major character, marriage is an effort to find a resting place in a hostile, overwhelming society—an effort that fails. At 30, after six years of marriage, she leaves her husband, but not for another lover. Elizabeth's instinct for psychic self-preservation drives her to divorce and motivates her subsequent pathetic attempts at independence.

Unlike Marianne, a successful lawyer in "Scenes from a Marriage," Elizabeth has no marketable skills. She has been "out of circulation,"



Antonia Brico at the Baton. Hear her for yourself, March 19, at Zellerbach Auditorium.

raising her child and caring for her husband. Potential employers now find her "too old" to train and offer her jobs that are low-paying and demeaning.

To compound her problems, Elizabeth's ex-husband claims that since she walked out of the marriage, she must leave everything behind, from her books to her son. Elizabeth's demoralized efforts to grasp at what she feels is rightfully hers are feeble and guilt-ridden. Unable to cope with reality, she gropes at dreams. She tries to recapture her youth by taking singing and tap dancing lessons, vaguely ambitious to become a "musical comedy star," but more obviously the lessons are an anxious attempt to make a re-entry into the world as "somebody." "You didn't have to marry," her lawyer (a woman) says accusingly to the weeping, frustrated Elizabeth. "You could have stayed in school, no one forced you to marry."

Elizabeth, however, was forced to marry—perhaps not overtly, but she is certainly the predictable product of an upbringing that carefully fostered her vulnerabilities rather than her strengths. Marriage is one of the only viable alternatives she sees. Sadly, at the end of the film, she marries again, this time to prove her "stability" and regain custody of her child.

Clearly Elizabeth is no feminist heroine. But, curiously, the fact that she is not a paragon constitutes at the same time one of the strengths and weaknesses of this film. Elizabeth (played by Margarethe von Trotta) is splendidly believable but not particularly appealing. Frumpy, humorless, disorganized and often obsequious, Elizabeth sometimes appears to be simply one of life's losers (and they come in both male and female versions) rather than the unfortunate victim of society's chauvinism. After spending a few hours watching Elizabeth's stumbling, I feel she might have problems in the most egalitarian of utopias.

Demonstrating an excess of sympathetic concern, "A Free Woman" occasionally indulges in proselytism, such as a guided lecture through an art museum in which the historical domination of women is pedantically explained and illustrated. Generally, however, the film is a fine, exceptionally intelligent effort to portray the bitter confusion that faces many women who leave a hellish marriage for what turns out to be an equally hellish freedom.

Women emerging

A nine-week film/lecture series, Sundays at noon beginning Feb. 9 at the Clay Theater. Info. 621-2731.

"Women Emerging," an incredibly ambitious film program, includes 23 short films that cover almost every aspect of women's lives. There are films on working women, artists, lesbians, aging and health. Speakers will accompany most of the programs, and it promises to be a very interesting and important series. Particularly recommended (solely by my own predilections): "A Free Woman," (Feb. 9), the artists program (Feb. 23) and "Meshes of the Afternoon," by Maya Deren (Mar. 23). ■

We regret to announce that this column marks the last Guardian appearance of Irene Oppenheim, who is transferring her considerable critical talents to City magazine. We'll miss her, but we wish her well and are certain she'll continue to excel (as long as she doesn't try to pan "Godfather III").

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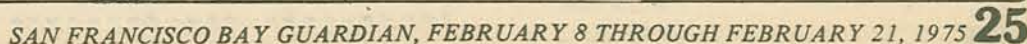
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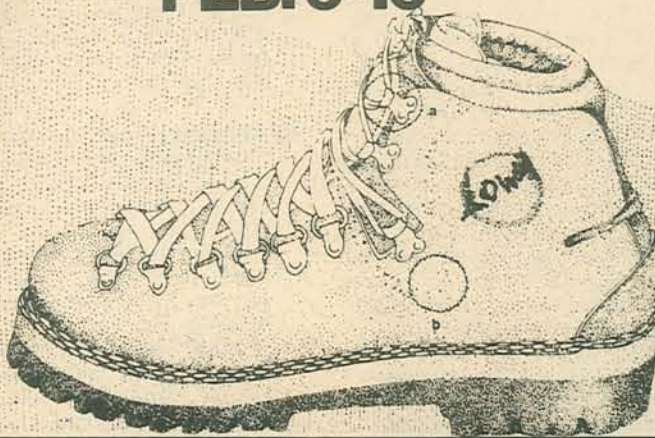
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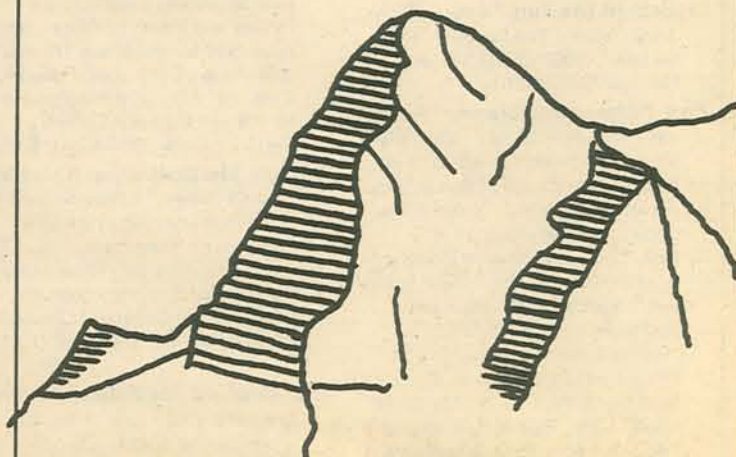
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FEBRUARY 15, 16, 17

Sat. 11-10, Sun. 11-10, Mon. 10-4

HOLIDAY INN

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FISHERMAN'S WHARF

THEATER

Continued from Page 25

"The Devil's Disciple," Shaw's comic melodrama set during the American Revolution, Tues.-Sat. 8 pm, Sun. 7 pm, through Feb. 16, Berkeley Repertory Theatre, 2980 College, Berk., 845-4700, \$3.50 Tues.-Thurs., \$4.50 Fri. and Sun., \$5 Sat.

"The Mark of the Vampire," a play by kids for the enjoyment of everyone, Feb. 19, 4:30 pm, followed by poetry reading by Diane DiPrima and Grant Fisher, Mill Valley Library, 375

Throckmorton, Mill Valley, 388-4245.

"Tambourines to Glory," Langston Hughes's folk musical presented by Black Repertory Group, Feb. 21-22, 8:15 pm, Live Oak Theater, Shattuck/Berryman, Berk., 841-5580 or 849-4120, donation.

"The Skylarks on Mars," science fiction comedy for children by Pyramus and Thisby, Sat. 11 am through March 29, Live Oak Theater, Shattuck/Berryman, Berk., 843-9175, \$1.50/\$1 children.

"The Member of the Wedding," Carson McCullers's drama exploring the transition from childhood to adolescence, Feb. 8, 14, and 15, 8:30 pm, Mill Valley Center for the Performing Arts, 367 Buena Vista Ave., 388-0560 (Marin) or 332-9100 (SF), \$3/\$1.75 srs., students.

"Moby," a musical revue starring a whale, two goats and an Indian princess, Fri.-Sat., 8:30 and 11 pm, Sun. 8 pm, Savoy Tivoli, 1438 Grant, 362-7023, \$3.

"Macbeth," last play written by Eugene Ionesco, Thurs.-Sat., 8 pm through March 1, Intersection Theatre, 756 Union, 397-6061, \$3/\$2 student.

"Voices," Susan Griffin's tapestry of the inner voices of five women, Feb. 9, 16, 8 pm, Way Station 99, Addison/San Pablo, Berk., 547-2507, \$2.

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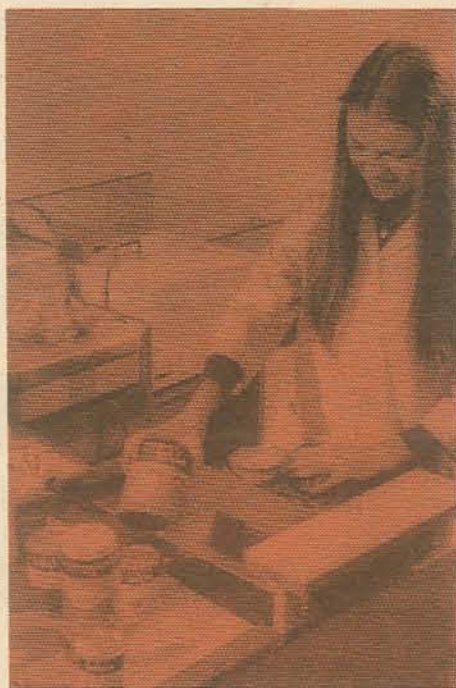
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Computers vs. consumer

When GEMCO-Lucky held a press conference on Jan. 28 to publicize its new computerized checkstand at its San Leandro store, the reporters asked lots of critical questions. Many even wore the buttons of SF Consumer Action, the consumer group that picketed the affair.

But their militancy at the press conference contrasted sharply with the generally docile, unquestioning, pro-GEMCO stories that eventually landed in the daily newspapers and on television. As I clipped out the pro-industry piece of fluff in the Chronicle (GEMCO "proudly" unveiled today . . .) I wasn't surprised to find a big Lucky ad on the back of the page. For the real story is that the computerized checkstand, while it will bring some savings and efficiencies to the store, will be a threat to the consumer and to labor.

The heart of the system is an IBM laser scanner built into every checkstand, which translates the funny black lines on cans and boxes into dollars and cents on your receipt. The receipt itself is the one real plus to the system, because it provides a description of each product



"BRRG FZRK BLEEP. That'll be \$57.24 for that can of pears."

purchased, e.g., "A-1 Sauce," along with the usual prices and total. Everything else about the system is controversial.

Since the scanner rings up most of the sale, Lucky has decided to eliminate altogether the prices traditionally stamped on individual items sitting on the shelf. Unfortunately, there are two catches: the

consumer is now greatly handicapped in comparison shopping and in making sure the price at the checkstand is the same as that on the shelf; and the store can lay off those clerks who used to stamp prices on the cans and boxes.

During the press conference, Michael Golston, director of the East Bay chapter of Consumer Action, presented Lucky-GEMCO President James Stell with a letter demanding a meeting to discuss the group's opposition to the lack of prices on individual items. Stell sloughed off the request at the time and subsequently has refused outright to meet with Consumer Action.

Stell refused to estimate for reporters what impact the computerized checkstands would have on employment of grocery clerks. I challenged his claim of ignorance, stating I couldn't believe they would install a system costing \$250,000 for that one store and not know how many clerks they could lay off. He chose to ignore me and asked instead if anyone else had any questions. Later I learned that IBM estimates that the computerized checkstands would make it possible to reduce front-end and price-stamping clerks by 44%.

When questioned on how the consumer was supposed to compare the cost of frozen peas with canned ones if prices weren't marked, a GEMCO representative said quite seriously that the checker would hand out grease pencils so that customers could mark their own prices.

Stell also assured reporters that the prices on the shelf would be the ones lurking inside the computer that was hooked up to the checkstand. Thus, he says, there would be no danger of the shelf saying 45¢ while the register rang up 49¢. Company policy and reality, however, are often quite different. Stores can be as much as weeks behind on price changes, particularly during periods of rapid price hikes. Shelf price changes get done after the other work is finished.

Even for the customer with a photographic memory, there is virtually no way to reconcile the shelf prices with what appears on the cash register. The customer must take all the groceries out of the cart and place them on a conveyer belt that pulls them toward the scanner. While the customer's head is deep in the cart, the prices are flashing dimly on a small screen as they are printed on the receipt.

One press release that GEMCO-Lucky handed out claimed, "This new receipt allows customers to check purchases at home after shopping." How can you check anything if prices aren't marked on the individual items?

Labor union officials and members are in a bind. They strongly oppose removing prices from individual items, both as consumers and out of concern for the impact it will have on employment. But they can't urge people to boycott a store where other members of the local are working. Individual union members are therefore working with Consumer Action, wearing consumer hats, while the unions themselves are supporting legislation on local and state levels.

In Sacramento, Assemblywoman Leona Egeland of San Jose and Sen. David Roberti of LA, have introduced legislation to require all consumer commodities, whether food or not, to be labeled with prices. The bills have gained the support of Assembly speaker Leo McCarthy and Sen. George Moscone. SF Supervisors Dianne Feinstein and Robert Mendelsohn have introduced an ordinance requiring that food products be price-marked in SF.

Besides actively supporting the proposed legislation, Consumer Action is continuing to press Lucky to reinstate price-marking. This fight is the first major campaign of Consumer Action's Food Task Force.

People interested in working on the Food Task Force, who share its concern for "equitable distribution of nutritious food," should attend the first public briefing which will be held at Consumer Action, 312 Sutter, fourth floor, at 2 pm, Feb. 7. The goals include: initiating a program to make basic nutritious food available at a low, fixed price; better consumer information; full corporate accountability in the food economy; greater consumer representation on food-related governmental boards and agencies.

Meanwhile, urge your local elected representatives to enact legislation guaranteeing price information on individual consumer projects. Write James Stell, Lucky Stores, 6300 Clark Ave., Dublin, CA 94566, demanding that he rescind his order not to mark prices.

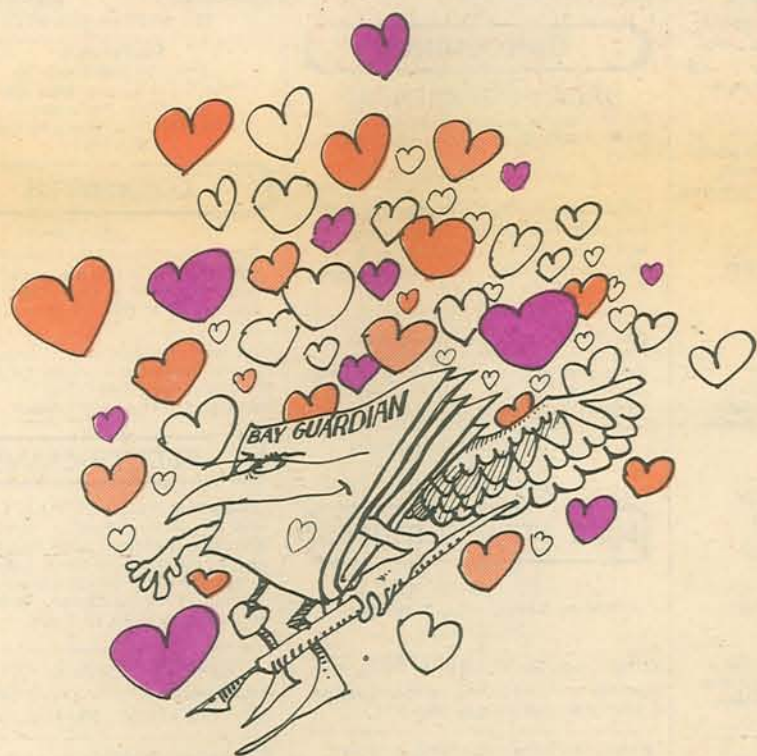
BARGAINS

BEST BETS FOR THE HUNGRY.

Lucca's, 22nd/Valencia offers English cheddar at \$1.39, miscellaneous chunks of natural cheese at 79¢ and small sticks of dry salami at \$1.49/lb. . . Try the Oroweat day-old store at 15th/Bryant for good prices on their own brand of cookies and bread at 25-30% less than retail. One tip: bread from the back of the shelf can be several days fresher than at the front . . . TAX HELP. The American Association of Retired Persons has free income tax assistance for retired persons and senior citizens at nine SF locations. Write Box 27383, SF 94127, for exact times and locations . . . CHEAP FABRIC. Monthly sale of Jonathan Logan material fresh from New York City at 135 10th St., SF, Feb. 7, 8, 9. Doors open at 10 am each day and close at 9 pm Friday, 6 pm Saturday and 4 pm Sunday. More info from 864-3076.

BURNS

STARVE THE POOR. Pres. Ford's plan to wrench \$650 million from people receiving food stamps must be opposed. Under his plan, all people would have to pay a flat 30% of their net income for food stamps, a hike for single-person households of 35-100%. Write your local representative and senator as well as Pres. Ford to protest . . . UNINSURED MOTORISTS. New California legislation makes car insurance virtually mandatory, with penalties of \$100 fines and suspension of driver's licenses. Pushed by the insurance industry, it protects only property and could result in a windfall of up to \$250 million in new premiums. An accident or court appearance on a traffic ticket will trigger an insurance check. This poorly structured law should be replaced by a good no-fault bill . . . PHONE BILLS. Pacific Telephone has closed its last two bill payment substations, forcing people without checking accounts or easy access to money orders to walk or bus to one of five offices. Particular hardship on senior citizens who file into 444 Bush daily to pay their bills. Call phone president Jerome Hull at 421-9000 to urge reinstatement of neighborhood payment stations such as PG&E still has . . . CONSUMER AGENCY. With Sup. Pelosi deeply wrapped up in library/performing arts center hassles, little has been done to rework his much criticized SF consumer protection agency. Call his office at 558-2407 to urge that the agency be given enforcement powers . . . FREE CHECKING UPDATE. First Enterprise no longer offers free checking accounts to new customers, but old customers' accounts will remain gratis . . . BUT Security National in the East Bay gives free checking to members of certain unions, such as teachers and retail clerks. Give a call to see if your union is covered: 835-8100. ■



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